A CAVEAT FOR THE COVETOVS.

OR,

A SERMON PREACHED at *Paules* Crosse, vpon the fourth of *December*, out of

Luke. 12. 15.

By WILLIAM WHATELIE, Preacher of the word of God, in *Banbury.*

The loue of the world is enmitie against God.
You cannot serue God and Mammon.

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TO THE COVRTEOVS Reader.

CHriſtian READER, *Nothing is more lamentable than the worldlineſſe of vs Chriſtians. Our life is little elſe but a breach of our moſt ſolemne vow to the Lord of life. Wee renounced the world at our firſt entrance into the Church of God, deuoting our ſelues to the ſeruice of Chriſt. (Theſe were good words, if there were any thing beſides words in the moſt of vs.) But being growne wee renounce Chriſt, and returne to the ſeruice of the world in all our actions. Our deeds proue that wee doe but onely talke of God and Chriſt, and heauen: for what hath God but our breath? and with what doe wee ſeeke heauen, but with the tongue? the world hath heart and hands, and (if not all yet) moſt of all our ſtrength. Being therefore (againſt my will, and earneſt*

entreatie to the contrary) commaunded to ſpeak vnto this great congregation, I thought I could not diſcharge mine owne dutie, & profit the preſent auditorie better, than if I did labour to beate downe this vice, which hath gotten more ground againſt the power of godlineſſe, (I thinke) then the diuels whole hoaſt of luſts beſides. If I haue offended in any thing, it is in being too plaine: which whether it be a fault, yea or no, in a preacher, I cannot determine with my ſelfe, but I know well it is leſſe faulty, then that other extreame which in our times is more in price and vſe. Yet me thinkes the Apoſtle Paul *hath giuen vs a very good direction, ſaying;* it hath plea-
1. Cor. 1. ſed God by the fooliſhneſſe of preaching
21. to ſaue the beleeuers. *Doth the Apoſtle diſgrace Gods ordinance by giuing it ſuch a name? or doth hee not rather deride mens cenſures that ſo miſcall it? For not the wiſe, not the learned, not the wittie, not the eloquent kinde of preaching, doth helpe mens ſoules to heauen; but that kinde, which the greateſt part (out of their fleſhlineſſe) eſteeme baſe and fooliſh, becauſe it wants the excellencie of words, & the enticing ſpeeches of mans wiſedome, as elſewhere the ſame Apoſtle ſaith;* If I ſhould aime at any other

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end in preaching, then the ſaluation of men: were I not accurſed for doing Gods work negligently, or peruerſely? *If ayming at this, I ſhould vſe any but his owne meanes, were I not fooliſh, that would prefer mine own thoughts to his? If this kind of preaching pleaſe God, why not ſpeaker? why not hearer? why not all? If it ſaue men, why ſhould it not content thoſe that come, the one to offer, the other to ſeeke ſaluation? To ſay the truth, I doe not vnwillingly confeſſe, that my learning is but ſmall: For much learning requireth much reading, & much reading many yeares, which all that know me, know to be wanting vnto me. Wherefore to make ſhew of much (by the helpe of an index or ſuch like) when I haue it not, were but a couſoning tricke, and a pranke beſeeming a bragger or a bankerout, of whom* Salomon *ſaith,* There is that maketh himſelfe rich and hath nothing. *But ſay I had had the greateſt abundance of learning, yet it behoued me to remember, that a pulpit is not a place to ſhew ſcholler ſhip in, but faithfulnes, nor to declare how well read we are in other authours, but how ill practiſed the hearers are in the will and word of God the beſt author. Preaching was not appointed to tickle the eare with a gay ſpeech*

and learned oration, but to peirce the heart, with a ſharpe reproofe and earneſt exhortation; not to winne credit and applauſe to the ſpeaker; but to work knowledge and obedience in the hearer: not to make the auditorie commend vs, and ſay, ſure hee is a good Scholler, a man of good wit and great reading, &c. *But to condemne themſelues, and ſay wee haue beene bad men, men of polluted hearts and liues. In a word, not to draw men to admire the gifts of him that ſpeaketh, and offer him preferment; but to repent of their owne ſinnes, and offer ſubmiſſion vnto Chriſt that ſent him to ſpeake. This if the Miniſter aime at, hee is happy, and the people alſo, if he attaine it; but whoſoeuer aimes at credit or profit in preaching, may goe from the Pulpit to hell, and take his wages with the hypocrite to whom it is ſaide, that he hath receiued his reward. Loth would I be to buy praiſe or profit at ſuch a price, neyther did I dare to hazard my ſelfe vnto God, for miſintending his ordinance, and handling his word in a wrong manner. With this determination did I come to ſpeake; with this determination ſhould euery Chriſtian come to heare. And if any twit me with the name of an Engliſh Preacher (a name taken vp to diſgrace the*

fooliſhneſſe

foolishnes of preaching which God commends) *I haue to answere, that I speake to Englishmen, and, the most, no Schollers, otherwise it had not beene hard to haue heaped vp, and learned by heart, and spoken readily many a Greeke and Latin sentence fit for the purpose: but who would loose labor and time, & make two speakings where one would serue the turne? And in this plaine manner* (Reader) *haue I encountred, by the sword of the spirit, this capital euil of the world, which is worldlinesse I was willing to publish, being spoken, what I was not willing to speake, hoping to helpe some man against the sinne, (which I speake against) besides mine hearers, if but one Christian grow lesse earthly by benefit of this labour, my recompence is sufficient; if not one, yet I haue this fruite that I intended to doe good and endeauoured it. Now* Reader, *if thou meete with any fault, censure it with fauour, for I am but a man, and in reading apply nothing to any, but to thy selfe, & I haue my desire. Thus I commend thee, and thy grouth in vertue, to the helpe and assistance of our gracious Father.* Banbury, Ianuary.

Thine in all Christian affection,
William Whately.

M. VVHATELIES
SERMON, PREACHED AT PAVLES CROSSE.

Luke 12. 15.

Take heede and beware of couetouſneſſe, for though a man haue aboundance, his life conſiſts not in his riches.

THeſe are the wordes of our Sauiour Chriſt, vttered vpon occaſion of a certaine accident related immediatly before. Two brethren were at variance, about their fathers lands. It ſeemes that one would haue had all to himſelfe, and left very little or nothing to his brother. Hereupon the party that thought himſelfe wronged, entreats our Sauiour by good counſell, to compoſe the controuerſie betwixt them, and to bring his brother

ther to some more equall course of diuision. Our Lord that alwaies regarded the the soule more than the state, perceiuing couetousnesse to be the cause of this contention, refuseth to intermeddle with the parting of their lands, and fals to cure that disease of their soules which procured all this distemper. This he begins to doe in the verse present, and prosecutes more at large in the sequel of the Chapter. These words diuide themselues into two parts: The first, Christs exhortation, *Take heed, and beware of couetousnesse.* The second, the reason wherewith he backs his exhortation taken from the ineffectualnesse of wealth, the obiect of couetousnesse, *for though a man haue aboundance, &c.* that is, if any man should heape vp all superfluities, hee shall finde no more safety, quiet, or contentment of life, from this his cop-heaped plenty of outward things. The Doctrine. point of doctrine which our Sauiour Christ aimes at, in the discussing of which I purpose to spend the time alotted, is so manifest, that no man can chuse but see it, whosoeuer will be ruled by Christ, must beware of Couetousnesse. All true Christians, that doe hang at Christs mouth for direction,

direction, and shew their hope of saluation by practise of obedience, must shun and auoide with al diligence this hatefull sinne of worldlinesse; one word of Christ should be sufficient to a Christian soule, but he was not so scant of words as once onely to warne vs of such a capitall euill. The same spirit spake in his Apostles, that in himselfe and by their mouthes he hath giuen vs many like aduertisements, whereof some one or two it shall suffice to haue mentioned. *Colos.*3,5. The Apostle speaks to Christians in this manner. *Mortifie therefore your earthly members, fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse,* which, (to prouoke our greater hatred) he cals by that hatefull name of idolatry. And well might he so call it, for it causeth a man to repose his hope of safetie vpon riches, which should be wholy and onely fixed vpon the Lord of hoasts, seeing it is impossible that any thing should secure a man from danger, vnlesse it doe surpasse all other thinges in power and in greatnesse: this sinne is you see a capitall enimie of our saluation, which in our Christian warfare we should fight against, and

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striue to slaughter in our selues. The Apostle also, *Heb.* 13. 5. hath saide to the same purpose, *Let your conuersation be without couetousnes.* The word is in the originall, *without the loue of mony.* But all comes to one reckoning. And it is obseruable that he saith (your conuersation,) to meete with the deceitfull hollownesse of those that content themselues in some few actions to appeare not couetous, whilst in other actions at other times they be wholly polluted with this sin. Their counterfeit and maymed diligence, answeres not the large extent of this commandement. A good mans life if Gods counsell might be heard, should not in one or two alone, but in all the parts thereof, bee free from the staines of this wickednesse. More places might be produced for the proofe of the same truth, if it were as needfull, as easie so to doe. But the chiefe difficultie in this thing will bee, not so much to winne consent of iudgement to the point, as conformitie of practise to the iudgement. Wherfore to the intent that Christs speeches may bee more profitably regarded, and this fault more carefully shunned by you all that heare me this day; I will in

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few words set out some of the most harmful effects that ensue vpon this vicious disposition of minde that Christ cals couetousnesse.

First, it vtterly hinders the sauing operation of the word of God, and causeth the most powerfull instrument of regeneration and saluation, to be altogether ineffectuall for the producing of these effects, in that party in whom it beareth sway. That our Sauiour plainely witnesseth, when he compareth the word to seed, the Preacher to the seedsman, the heart to the ground, this couetousnes to the thornes that choake the seede. The Husbandman may cast away graine vpon a parcell of land ouer-runne with brambles, but the seede so bestowed will neuer come in at harueſt: So the Minister may preach the word to worldly minded men; but he shall spend his strength in vaine. Let vs study neuer so painefully, teach neuer so constantly, proue neuer so strongly, exhort neuer so powerfully, this time and labour is but lost, among our earthly affected hearers. Eyther they come not to heare, or attend not in hearing, or meditate not after hearing. And this you must marke Reason. 1.

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brethren, that euen attentiue hearing without meditation will not ingraffe the word into your hearts, it will not profit the soule more, than much getting when a man keeps nothing can benefit his estate. Well may it increase swimming, but not sauing knowledge: it may furnish ones head with wordes and matter for honest discourse, but not ones heart with vprightnesse and sinceritie for godly conuersation. Thus then stands the case. The Lord offers thee his word to enlighten thy mind, to sanctifie thine heart, to conuert thy soule, and make thee a true Christian: Couetousnes opposeth it selfe, & will not suffer the word to dwell in thine heart, nor thine heart to ponder vpon the word, and so causeth thee to be but an hypocrite at the best, shouldest thou not auoide it?

Reason 2. Secondly, another euill as bad as this comes vp together with this. This sinne steales away the heart from heauen, and those desirable graces of Gods spirit that Colos. 3. 2. fit a man for heauen. The Apostle *Paul* wisheth vs to set our affections vpon the things that are aboue, and not vpon the things that are below; intimating an vtter impossibilitie to doe both; as if hee had told

told vs that there be 2. sorts of obiects, after which mens affections are carried, some are of the earth earthly, momentanie, transitorie, and vnable to giue any sound and lasting contentment. Such are houses, lands, goods, money, in a word, worldly things. Others are from heauen, heauenly, substantiall, constant, immortall, truely profitable to the whole man, such are faith, repentance, the spirit of prayer, the fauour of God, in a word, Christ and his benefites. And wee must vnderstand this, that the body may ascend and descend at the same time, as well as the soule or affections goe earthward and heauenward both at once; Where the treasure is, there will be the heart, bee it in heauen or in earth: no man hath two hearts, two treasures, the one is but counterfait, if any at all. Nowe this couetousnesse as an arrow shot from hell, doth nayle the heart to the very ground, that it cannot bee lifted vpwards, and as a lime-twig set by the Diuell so intangles the wings of the soule, that it cannot posibly fly vpward toward its proper home. The worldly man is so taken vp in courting and wooing his harlotry mistresse, the world; which hath

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taken him with her eyelids of gaine, and inueigled him with her naked breasts of commoditie, that the suite for heauen and things thereof, is altogether neglected and forsaken. Therefore the scripture cals the worldling an adulterer, because as the whoremaister leaues a beautifull and well-conditioned wife, to embrace a common and polluted curtizan, so doth hee abandon God and saluation, to satisfie himselfe with this most deformed and mishapen world. And is it not the highest degree of vnhappinesse to be robbed of ones vnderstanding; and be so farre forth infatuate as to exchange heauen it selfe for a few shillings, yea farthings; and be more painfull and earnest to get a little glistring siluer into the chest, than the glorious image of Iesus Christ into the soule? for though God doe often cast these outward things vpon those that take no great paines for them, and the world fals into the mouthes of many before they bee aware of it, (as we say) yet it is not so for heauenly things. God neuer spilles such treasures, nor parts with them to any without suite, without thankes. He must call for wisedome, and dig for vnderstanding that will

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haue them, and striue to enter that hopes to finde a place in heauen, and misse of his entrance that striueth not. The case stands so therefore with thy soule, God offers himselfe and eternall life vnto thee, vpon condition of conuenient diligence in vsing the meanes to get it on thy part: the world steppes betwixt, drawes thine heart, diuerts thy thoughts, cares, desires, an other way, and so causeth thee to forfeit euen an eternall kingdome, not for want of meanes, but of care and paines to attaine the same. Oughtest thou not as Christ bids, to take heede thereof? but yet more euill proceedeth from this maister euill: It expoſeth that heart which harbours it, with allowance vnto all manner of loathsome sinnes and dangerous temptations. Reason. 3. The Deuill hath the couetous man alwayes vpon the hip, as wee speake; that is, euer at such an aduantage, that he doubts not to giue him the ouerthrow in any assault. Satan is a cruell fowler, hauing his nets and his call, and euery thing in readinesse, and if once he become acquainted with the birds diet, he makes no question of his game: yea, he promiseth himselfe to haue the poore fowles

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necke betweene his fingers ſpeedily. And indeed no hawke is better trayned to the fiſt of the cuning fawkner, than the worldly man to all the Diuels wayes; whatſoeuer ſinne he would haue him commit, let him but hollow & caſt vp the lure of commoditie, he ſtoupes preſently and fals vpon it. Would he haue him lie, promiſe him profit; then begins hee to hem and haw, and faulter in his ſpeech, and equiuocate, and at length proceedes to downe-right lying, and impudent facing out a knowne vntruth. Would he haue him periured, the ſame art doth that alſo; ſhew him commoditie, vſe ſiluer perſwaſions, he will aſſay and goe backe, and feare, and ſweat, but at laſt hardens himſelfe, and cares not to pollute the name of God, with a thouſand falſhoods, and a thouſand oathes. Yea, the Diuel can make ſuch a man wade vp to the chinne in a ſtreame of warme blood, with the gliſtring ſhewe of gold, and cauſe him to leape headlong into the bottomleſſe and burning pit of hell, with the large hope of enriching his eſtate. In a word, there is not the rankeſt of all Sathans poyſons, but hee will greedily deuoure in the ſweet broth of commoditie.

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Thoſe vnnaturall crimes which would make the ſoule agaſt, if they came bare-faced, ſend them in a guilded vizard, as it were in a maske to the couetous mans houſe, he will entertaine them kindely with a kiſſe, & feares not to imbrace them euen in both his armes.

Thoſe hideous and enormious euils for which hell it ſelfe doth gape vpon the conſcience with an open mouth, are (we ſee it with our eyes) euen feareleſly committed in hope of aduantage. And therefore the Scripture cals this ſinne, not a braunch, but a roote, which it ſelfe, hath many large, and big, and fruitfull braunches, and that not of ſome one or two, or few, but of all euill: becauſe there can be no ſinne named ſo hatefull, which profit hath not made the louers of profit, either to commit themſelues, or, which is all one, to conſent to in others. The worldling is a fit peece of timber for any place in Sathans building. This mercenary ſouldiour doth neuer thinke himſelfe too good for any ſeruice in all the Diuels campe, where pay and bootie may be gotten. He can make an Image-worſhipper, and a defender of Image-worſhippe, a periured

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perſon, a Sabboth-breaker, and a maintainer of them that doe it, a killer of Father and mother, a murderer of Kings, a blower vp of Parliament houſes, a ſtaruer of ſoules, a whoremaiſter, an harlot, a more polluted wretch, a robber, a forſworne accuſer, and what not in the higheſt degree againſt any commaundement? This ſinne is like a great beaſt that makes a large gap for any other beaſt to enter in at afterwards. This is the Diuels great Ordinance wherewith hee makes ſuch fearefull battery vpon the wals of the conſcience, that there are many wide breaches for all his armie of other luſts, to giue an irreſiſtable aſſault thereat, vpon the heart and life, and ſo to winne the ſame to himſelfe. So that whereas God forbids all ſinne in paine of damnation, the Diuell may perſwade thee if thou be couetous, to any ſinne, in hope of commoditie, and ſhouldſt not thou abhorre this moſt pernicious vice?

Reaſon. 4. But neyther yet is this all. A man might begin to practiſe all ſinnes, and yet after feeling the bitterneſſe of theſe pathes of death, returne back into the wayes of bleſſedneſſe, and be ſafe. But this ſinne is like the harlot, a deepe and narrow ditch, and like

like the wicked woman that *Salomon* cals more bitter then death, whose heart is as nets and snares, and her hands as bands to keepe a man fast in the ward and prison of the diuell. For in the fourth place, whosoeuer is ouer-ruled by this sinne, cannot tread one of the sure steps towards heauen: and in what measure this lead is tyed to any mans heeles, he is vtterly disabled from climing vp the ladder of blessednes, which the Scripture hath framed for vs. You know that our Sauiour Christ hath shewed eight beatitudes, as it were so many staires vp to the throne of heauen; to bee poore in spirit, to mourne spiritually, to be meeke, to hunger and thirst after righteousnesse, to be mercifull, to be pure in heart, to be a peace-maker, and to suffer persecution for righteousnesse sake. Now the couetous man cannot lift vp the legs of his soule to any one of these staires, and therefore whilest hee continues couetous, there is no possibilitie of his euer comming to God. Poore in spirit hee cannot be: For hee is so taken vp with feare of pouertie in purse, and the sense of the miserie which want will bring, that his soule growes altogether senseless of the misery

into which the fall of *Adam* and his owne ſinnes haue caſt him. Spirituall penury is not felt there, where want and pouertie are ſo extreamely pinching. Again, hee can neuer mourne truly for his ſinnes: for eyther carnall ioy) which hee takes inordinately by ſeeing the encreaſe of his worldly ſubſtance (as the rich man in the Goſpell, when hee thought hee had riches laid vp in ſtore for many yeeres) doth ſo tickle and warm his heart, that the ſtreame of tears is dryed vp, which ſhould be ſpent in bewailing his ſinnes: or elſe that worldly ſorrow and vexation (that ſtinges him vpon the ſenſe of outward croſſes, and the diſappointment of his hopes in earthly matters) doth turne the ſtreame of weeping quite another way, that it cannot come to the waſhing of his ſoule, and purging of his conſcience. Then meeke he cannot be, for he is alwaies poſſeſſed with one or other paſsion of carnall ioy, or griefe, or enuie, or the like, which as a ſtorme or tempeſt on the ſea doth fil him ful of rage and diſtemper. The ſpirit of God hath called him a trouble-houſe, ſaying, hee that is greedy of gaine troubles his owne houſe, and it is impoſsible that his heart ſhould be meeke

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and quiet, when as hee cannot suffer his house so to be. Also for hungring and thirsting after righteousnesse, it cannot be that his appetite should stand that way, for the dogs-hunger, and dropsie-thirst of wealth doth so gnaw & torment his soule, that he hath no leisure to long for Christ, and the imputation or communication of his righteousnesse. So that he may freely lap in the filthy puddles of the world, he neuer cares for the sweet and wholesome streames to which Iesus Christ doth inuite him, and if he may gorge himself with the foule garbage of ill gotten goods, the pleasant and delightfull foode of the soule is but vnsauery to him. And like as one that hath the greene sickenesse, or some other such disease, will leaue the best meat, to feede on salt, oat-meale, or some such like vnwholesome thing: so the pallate and stomacke of his soule is in that measure disordered, as he will reiect righteousnesse it selfe, to surfet vpon filthy lucre. But as for being mercifull, that stands not in any sort with his profession, if he should suffer his heart to relent at the miseries of distressed men, and open his purse to releeue

releeue them, that would ſurely leſſen the heape of his money, which hee muſt not dare to doe. A peece of money goes from him as a drop of bloud from his heart, with ſuch a liuely feeling and paine, that he cannot be well pleaſed with that whatſoeuer, which draws it away. And therfore he hath eyther no pittie and mercie, or elſe but by ſtarts and fits now and then, which is as good as none. Now for puritie of heart, how can it bee conceiued that hee ſhould haue it, whoſe ſoule is as a neſt for the diuell, or a cage of vncleane birds, in vvhich ſinne and Sathan may ſit, and hatch, and hurke, and bring vp all their broodes of damnable luſts and practiſes, if that they will lay now and then a golden egge or two among, for the ſatisfying of his greedy humour? Hee that hath the roote of all euill in his heart, cannot haue a pure heart. Moreouer for peace making, croſſe him in his penny, and hee will trouble all the world, neyther can hee put vp a wrong that toucheth him in his commoditie, without being auenged. All the world can tell that couetouſneſſe is the father, mother, nurſe and all, of moſt debates and ſtrifes,

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for it makes a man ſet againſt euery man, from whom he may wreſt any profit, and ſtand againſt euery man alſo to whom he ſhould pay any dues. And for the laſt ſtep of all, which is to ſuffer perſecution for righteouſneſſe ſake, this he will neuer do, his goods are his God, & if it come to thoſe termes that eyther he muſt leaue riches or righteouſneſſe, with true religion and the practiſe of it, he loues God well, but his mony better. Alas, he muſt be borne with, God giues good words indeed, but a man cannot liue with words: his mony hee can feele & ſee, that pleaſeth his ſenſe ſo well, that he thinkes it folly to part with it, for ſuch a matter. And therefore as the young man in the Goſpell, hee hangs his head in his boſome, and goes his wayes with a ſad countenance, ſomething ſory that he cannot pleaſe Chriſt, and keepe his wealth both, but what euer come of it, hee muſt keepe that. The world is his miſtreſſe, and he muſt imbrace her, then farewell righteouſneſſe and religion. So that now a man might very truly turne the ſpeeches of our Sauiour Chriſt againſt the couetous man and ſay: Curſed be the couetous for he is

not

not poore but proud in ſpirit, & therfore the kingdome of hell is his: curſed be the couetous, for hee cannot mourne for his ſins but for his loſſes onely, and therefore he ſhal neuer be comforted. Curſed be the couetous, for he is not meeke but froward in heart, and therefore he ſhall not inherite the earth which he ſo much wiſheth. Curſed be the couetous, for hee doth not long after righteouſneſſe, but after riches, and therefore he ſhall neuer be ſatisfied. Curſed be the couetous, for he is not merciful, but hard-hearted, and therefore hee ſhall finde no mercy. Curſed be the couetous, for he is not a peace-maker but a make-bate, and therefore hee ſhall be called the childe of the Diuell. Curſed be the couetous, for he is not pure but filthy in heart, and therfore he ſhall neuer ſee God. Curſed be the couetous, for hee cannot ſuffer the loſſe of his wealth for righteouſneſſe ſake, and therefore the kingdome of hell is his. Muſt you not then needs yeeld brethren, that this is a ſin much to be ſhunned, which doth annihilate the ſauing power of the word of God, ſteale away the heart from the loue of heauen, & the

things

things of God: force the heart to the harboring of the moſt foule temptations, and hinder the heart from attayning any part of bleſſedneſſe, yea plunge it into ſuch a multitude of curſes?

Seeing then it is apparant that this vice is moſt enormious, and pernicious to the ſoule, let vs make ſome vſe of this point to our conſciences. Firſt then vpon this ground we may ſafely build an exhortation to all and euery of you, that you doe ſearch your owne hearts and liues, to find how farre this filthy ſinne hath found entertainement there, when Ieſus Chriſt doth ſo preciſely forbid an euill, no Chriſtian can deny, knowing his nature to bee inclinable to all euill, that it behoooueth from ſuch exhortation, to take occaſion of examining himſelfe, how farre foorth he hath offended or doth offend in that kind. Chriſt would not giue warning of a fault to his ſeruants, if they were not alſo ſubiect to it, and if we be ſubiect to it, what can we doe leſſe than looke to it, if it be breeding in vs yea or no? So then, ſeeing you haue heard and perceiued the vileneſſe of this ſinne, I beſeech you euery

one

one not censure another, but to consi-
der of his owne heart and life, and to ob-
serue diligently if he haue not been at the
least tainted and blemished with the same,
though not wholy polluted with it, which
exhortation is so much the more neede-
full, by how much the practise of most
men is more contrarie thereto; we come
for the most part very ill affected to the
word of God. When any sinne is there
disgraced, and shewed to bee dangerous,
we labour to post off those speeches to an-
other man, and sending the eyes of our
mind abroad, which might haue beene
farre better busied at home; wee seeke a
fit man to bestow such a lesson vpon,
chusing rather to cast it vpon any man,
than to learne it our selues. Wee are too
full of curtesie at these spirituall banquets.
When such a dish as this is set before vs,
namely the discountenancing or discom-
mending of a fault, wee lay that liberally
vpon euery mans trencher, and no man
almost will carue to himselfe, because that
meat is indeede lesse toothsome, though
nothing lesse wholesome than the rest.
beseech you brethren that it may not be

so with you in this point. Doe not say,(as it is an hundred to one that diuers of your hearts haue been busied in saying.) If couetousnesse be such a sinne,how shall such a man and such and such a man doe, for all the world knowes them to bee couetous ? Nay, heare not so idlely, the Lord spake to thee, and intended the exhortation to thy soule, and would haue thee say to thine owne selfe, Is couetousnesse so vile a sin,how carefull should I be to finde it, and driue it out of mine heart, and my conuersation? Doe not I practise it,do not I liue in it ? let me looke narrowly, for as it is dangerous,so it is craftie, and will not appeare in it owne name, but (like a traytour that hath escaped out of prison) will miscall and diguise it selfe,and take twenty titles, and names, rather than that wherewith it should be called. Men are willing to cloake their sins,& to shift their hands of seeming to be naught,not being so. And as when the plague is rife, euery man desires,though it be in his house,yet to keep it close,and say it is any other disease, because it will be some hindrance to be shut vp for it:So for this disease of filthy lucre,

which

which as an infectious peſtilence hath ſpread it ſelfe ouer the world, into all Cities, townes, and villages, ſcarce any will be knowne to be diſeaſed with it, fearing the diſgrace rather then the danger. Some wold confine couetouſneſſe to rich mens houſes onely, as if it were not poſsible to be earthly minded, vnleſſe a man had much earth in poſſeſsion. But theſe men are exceedingly deceiued about the nature of this euill, as themſelues might well perceiue had they but conſulted with the wiſe man, that ſaith, *The ſluggard luſteth and hath nothing.* A man may haue a ſtrong luſt to wealth, albeit he haue none of it. yea, though he be frozen vp in the cold dregs of idlenes, & lazineſſe, ſo that he will not aduenture to ſet his foote vpon the cold ground for it. Nay, ſuch men are moſt deſperately couetous, for becauſe their ſloth ſerues them not to take the ordinary paines for getting it, therefore their luſts driues them to hunt and ſeeke for it, in the ſecret and vnbeaten wayes of couſonage and villany. I would to God there were not a great number of ſuch ſlothfull luſters known in the world, perhaps alſo preſent in this place, whoſe coue-

couetousnesse is no lesse then other mens, but it is ouer-borne by some other lust that is more then quarter maister with it. For this you must know, that this vice may be after a diuers manner in diuers men; in some it is the chiefe Lord and soueraigne, bearing rule and commaunding for it selfe; in others it rules as an vnder officer to another lust, and is as I may say, the purueyer, or taker for idlenesse, ambition, or prodigalitie. Sometimes it is whole maister, sometimes halfe, sometimes quarter maister with these sins before named; somtimes as seruant to all or some of them, for though these sinnes cannot well agree among themselues, yet they can all agree well enough against godlinesse and pietie of life. Some scrape to keepe and looke vpon it; some scrape to scatter & mispend it; the one of these is as violent in his courses, as the other, and this sinne is as hurtfull, yea, and more hurtfull to the parties selfe, to the Church and Common weale, when it is kept as a retainer to an other sin, than if he had the chiefe-dome and Lordship it selfe. Let not the prodigall, let not the ambitions, let not the sluggard say,

that hee is not couetous. I dare be bold to affirme, that if he had the grace and wisedome to search into himselfe, hee should finde this wicked vice as great a doer in his soule inwardly, and in his carriage outwardly, as in theirs, whom with great scorne he disgraces by the name of absolute churles, and meere misers: Send therefore I pray you brethren, each man his owne most serious considerations, as it were searchers into his heart and life, (and take an oath of them, to deale truly, and vnpartially) to see and obserue, whether or no he haue the infection of this pestilent sicknesse, which also the words of Christ do import, for hee saith, *looke and ward your selues against Couetousnesse*: as intimating that there is no escaping it, if wee doe not looke to it. Now to the intent you may not be deceiued through errour in this search, I wil stand a while to giue you some directions, which by following, you shall be sure not to mistake in examining and iudging our selues as concerning this matter. To this end it shall be needefull for me to declare vnto you both; First, *What couetousnesse is*: And secondly, *What be the*

What couetousnesse is.

marke

marks and tokens of it: which being known, it shall be easie for him that is not wilfully blinde, to passe an vpright sentence of himselfe.

First, therefore to shew what couetousnesse is: It is the dropsie of the minde, an horse-leach humour after wealth, which euermore cryes giue, giue. It is that that makes the heart as a graue for money, or a deuouring sepulchre, or a hell for goods, that will not be satisfied though you cast very much into it. In few and plain terms, It is the desire of hauing more than what a man hath already, that being sufficient for necessary maintenance. If the Lord hath bestowed vpon any man meanes enough to feede himselfe, and those that belong to him, with foode wholesome & competent, though perhaps somewhat course, as also to cloath himselfe and his, with warme clothing, though neyther of the finest not in the fashion, if his desires doe not here stay themselues, but still cry more, more, this man is couetous, this sinne is couetousnesse. He that would haue more then hee hath, hauing that which will suffice for his honest maintenance, though not in such

gay & frolike manner as his fleſh deſireth, this is the couetous man, and ſo the word that is vſed by Chriſt ſignifies, *vz*, an hauing diſpoſition: when a man ſo longeth for more then he hath, that he is ſtill ready to take, (which cannot but follow) more then he ſhould haue. For couetouſneſſe & true contentment, are one oppoſite to the other, as night and day, white and blacke, and therefore we may well know what couetouſneſſe is, by the contrarietie which it hath with true contentment. Now the Apoſtle doth deſcribe true contentment in
1. Tim. 6. 6 theſe tearmes, ſaying, *If wee haue food and couering, let vs be ſufficed or ſatisfied with theſe*, that is, let vs count that euen ſufficient. Theſe be the bounds which the Holy ghoſt hath made to hem and keepe in the vnruly deſires of men in reſpect of outward things, as it were wilde Bucks within a pale or parke. Now if the wiſhes will not be ranged within theſe liſts and limits, but breake through them, or leape ouer them, to finde a larger walke, it cannot be denied that the ſinne of couetouſneſſe is committed. For the deſire that is inordinate is this, that Chriſt forbids, and it is then in-

inordinate when it exceeds the rule,order, Heb.13.5.
and precincts that God hath ſet and appointed for it,which are,to thinke the preſent things enough (and ſtop themſelues from ſtraying any further)when they will afford meat,drinke and cloth,ſufficient to content nature,in it moderate vſe to keepe ones ſelfe out of debt, and ſo bring him well to heauen, his iourneis end,as it were enough money to beare his charges in his trauaile towards God. Now if any man obiect againſt this and ſay, if couetouſnes be that which you haue deſcribed it to be, where will you find a man that hath it not, where can one be brought quite free from it ? To this queſtion I muſt anſwere. No where, not vnder heauen, not within the compaſſe of the whole earth, for this ſin as well as other is bred in our nature,and cleaues as faſt to the ſoule of euery ſonne of *Adam*,as his skin to his fleſh. Why? but may ſome man further obiect, is euery man then ſubiect to thoſe enormious effects and hideous curſes,which you before ſhewed to follow vpon couetouſneſſe ? I anſwere,in no ſort,but alone thoſe men in whom this ſinne is ſuffered to be with

allowance, is yeelded to, and followed. In ſome men as I ſhewed you before, this vice is as a ſoueraign Lord; in others it rules vnder ambition, and prodigalitie, in both theſe, all the bad effects named before, wil certainly follow, all the curſes denounced are to both theſe ſorts of men certainely due. In other ſome it is as an vnwelcome gueſt that intrudes himſelfe, it is like a bad tenant that is often warned to goe out, and will take no warning, it is not ſuffred to haue commaund, but it is ſtriuen againſt, reſiſted, complained off, and hath many a ſupplication put vp, and many a ſuit commenced againſt it, in the court of heauen, for vſurping in an other mans right. To ſuch it is exceeding cumberſome & tedious, and doth them meruailous much annoyance, but yet it can neither produce thoſe vile effects, nor bring in thoſe horrible curſes. In a word, ſome haue it, and doe beware and take heed of it, as a diſeaſe that is applyed with medicines. Theſe it moleſts, but kils not. Others haue it, and neuer ſuſpect, feare, nor take heed of it, as a diſeaſe that a man careleſly lets go without medicining: to theſe it is not ſo toyleſome

some, but more dangerous; for it slayes their soule, by bringing forth those bad fruits before named. And thus as plainly as I could, I haue shewed you what couetousnesse is in the very nature of it, considered without respect of the degrees thereof.

Now I come to shew you the markes and tokens of it, which was the second thing I promised, to the end men might knowe themselues, by which a man may also see in what measure or degree this sin is in him; for if these things be found in his life, rarely and seldome, then couetousnesse hath some secret and vnknowne allowance, through the deceitfulnesse of his heart; but it is not wittingly and wilfully maintained: if they doe appeare often and ordinarily, then couetousnes rules there, and is by him fauoured, loued, yeelded vnto, and obeyed; it is Lord of his soule, though perhaps he be so full of hypocrisie as not to see or confesse it. And indeed it is a thing very needefull to shew these signes plainely, because when out of our euill will we censure other men, we call them extreamly couetous, vpon these The signes of it.

grounds which will beare no ſuch accuſation or action. As namely, if they bee painfull in their callings, if they haue more dealings in the world than our ſelues, if they will not giue at what time we would haue them, or ſuch like. But when in our fond ſelfe-loue wee are to ſpeake of our ſelues, wee will not dare to conclude, wee are very couetous, no not vpon the ſoundeſt grounds and ſureſt proofes.

To returne therfore to the point. There be 4 ſure and infallible ſigns and marks of this vice, which do as certainly proue it to be in the ſoule, as the yelow haire in the law did the leproſie, and as the carbuncle doth the plague. The firſt of theſe is carking & caring, which is a note moſt eaſily ſeen and felt in men of lower place; for as ſome diſeaſes haue their diuers ſigns, in diuers conſtitutions, ſo haue alſo ſins in diuers conditions and eſtates, diuers marks to knowe them by. Now this carking is for men of meaner eſtate, principally to try themſelus by. He that doth grieue & moleſt himſelfe for the feare of want and miſery to come hereafter (for that is a proper deſcription of carking, it is ſorrow conceiued vpon the

1. Carking

doubt

doubt and suspition of that need that may come) the man I say, that doth so vexe and trouble himselfe, is in that degree couetous that thus grieued. For the affections of our heart, are in their seuerall working so ioyned and linked together, that the working of some will not appeare, but vpon the precedent working of other. No man can inordinately sorrow for feare of wanting that in the future time, which hee doeth not inordinately desire for the present time. And for this cause our Sauiour Christ, where he intends to ouerthrow couetousnesse, both in this Chapter, in the sequell of his speech, as also in *Mat.6.* fals vpon the matter of carking, and dwels much vpon that, saying: *Care not what you shall eate, what you shal drinke, and what you shal put on:* and after, *care not for to morrow*, bringing also many reasons to that purpose, as wel seeing, that this sin and couetousnes doe alwayes goe hand in hand, in the poorer sort chiefely, and sometimes also in the wealthy: and that those arguments which are of force to beat down the one, are also fit & able to subdue the other too. And therefore also in the Parable, Matt.6.25 34.

hee

hee calleth couetouſnes by the very name of the *cares of this world*: becauſe whereſoeuer it is ſtrong, there it doth encumber the heart, and peſter it vp with a throng and multitude of moſt noyſome carkings.

So then, if any man doe find himſelfe to ſtand ſo diſpoſed in minde, that hauing enough for the preſent time, yet he doth eat vp his heart, breake his ſleepe, diſquiet himſelfe, and turne into gaule, that comfort which he might haue in his life, by this vnprofitable and ouer-reaching thoughtfulneſſe: Ah how ſhall I doe if a deere yeere come? how, if I haue ſo many children? how if I liue till I be ſo old, or till I be lame or blind? ſure I ſhall ſpend all, I ſhall conſume all, I ſhall be vndone, I ſhall die a beggar, and come to great want and extremitie, and ſuch like terrible dreames: if any man I ſay ſtand thus affected, theſe things doe moſt rankly ſauour of couetouſneſſe: this vice playes the Lord and Tyrant in that mans ſoule, when he that is not aſſured of life till to morrow, nay, that ought to be ready to depart this life before to morrow, wil thus turmoile himſelfe

selfe with fruitlesse and vnprofitable feare about that which his dreaming conceit tels him may befall, many a day, nay, many a year after (so not suffring himself to be free from a burthen, when he may, because hee feares he shall not be free when he would) this man is most notoriously and violently couetous, and so must knowe himselfe to bee, whether hee bee rich or poore.

A second note of couetousnesse, is niggardice, which is the fault which *Salomon* points out, when he saith; hee that spareth more then is fit. When a man is so ouerchary of his wealth that hee cannot suffer a graine to be diminished from the heape hereof, with any willingnesse, no not then, when good, iust, and reasonable causes doe require expence, when hee keepes his wealth to feed his eye, and saues his money to looke vpon, this is a fit that proceedeth from the desiring of earthly things ouermuch, and doth plainly declare an excesse of that humour. This the wise man sets out, when he saith; *There is an euill seene vnder the Sunne, a man to whom God hath giuen riches and treasures, but hee hath not the*

2. Niggardice. Pro. 11. 14

Eccles. 6. 1. 2.

the power to eate thereof. This neereneſſe, & immoderate ſauing, ſhewes that a mans ſou,e hath the dropſie, and that not alone when it grows to ſuch extremitie, as a man will pinch and depriue his owne perſon, and his wife, children, and ſeruants of thoſe comforts and benefits that hee might enioy, but euen then alſo, when a man is pinching towards the poore, and ſo cloſe-fiſted, that hee will not part with a part of his ſubſtance for the reliefe of thoſe which are in neede and neceſsitie, by him (which is indeede the true end, why God giues to one man more abundance, to another leſſe) euen this hardneſſe, I ſay, to the poore and needy, doth prooue a man to be very dangerouſly couetous, though hee doe neuer ſo liberally, yea, and perhaps ouer-liberally beſtow vpon himſelfe; of which we haue a cleare proofe in the words of the Apoſtle, that ſaith; *Who-*
1. Ioh. 3. 17 *ſoeuer hath this worlds goods, and ſeeth his brother want, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him?* That man, you ſee, that is ſo much giuen to holde and keepe, as when God calleth for it to releeue the diſtreſſed com-

comming as it were to borrow in and by them) he will say him nay, and turne him away emptie, or poorely serued, the loue of God doth not dwell in that man, whatsoeuer shew he may make; and therefore consequently the loue of this world hath taken vp the holt of his heart, I doe not meane, (neyther doth the Apostle) that he which giues not to euery vagrant rogue, or idle begger which comes to his doore, or meets him in the way, may presently be termed vnlouing, and couetous: Nay there be two sorts of poore; Gods poore, whom his hand crossing them any way, hath brought to want, though they be laborious, and thriftie: and the diuels poore, vpon whom their owne idlenesse, riote, and sinnefull courses haue forced necessitie: now for these last, vnlesse they will settle themselues to labour, and liue honestly, they should be relieued with punishment and correction, and helped out of their sinne, not maintained in it, by abusiue mercy, or rather foolish pittie: but the former sort of men, are those whose case wee should pittie and tender, as our owne, and therefore both open our hearts in com-

compaſsion, and our purſes according t
our power in liberalitie, to ſuccour and t
helpe them. Gods poore muſt haue God
almes, and for thoſe that in ſuch caſe
can goe ſlincking, and trudging away, no
extending their charitable contributio
to the refreſhing of their bowels, & com
forting their hearts that are preſſed wit
want, they muſt either giue the Apoſt
the lie, or confeſſe, that the loue of th
world hath choked the loue of God, and
their neighbour, in them; yea when ſoeue
any needfull thing doth require vs to be
at ſome coſt and expence, either for th
maintenance of Gods worſhip, or of th
common good, as in publike ſeruices, pay
ments, and the like, but chiefly for works
of mercy, then to mutter and grudge, and
murmer and pinch, and hang backe, and
complaine; is a certaine ſigne of an heart
greedily diſpoſed towards earthly things:
he that thinkes himſelfe ouercharged by
ſuch expences, is certainely ouercharged
with worldlineſſe. As he is prodigall that
ſpends when the Diuell and his luſts call
for it, ſo he is couetous, that ſpares when
God and good vſes call for it.

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The third note of couetousnesse, is to clog a mans selfe with too much outward businesse, and to prosecute these earthly affaires ouer eagerly. When a man fals into that sinne which *Salomon* forbids saying, *Toyle not thy selfe to be rich*: then it is sure that he hath cast his eyes vpon that which is nothing, that is, set his desires ouer-strongly vpon those outward vanities that haue no true substance in them. If any man forget the rule of the Apostle *Paul*, that bids vs vse this world as if wee vsed it not: and fall to such immoderatenes in his dealings, as if he had neuer heard of a better world to prepare for: it is an vnquestionable truth that hee desires the things of this world more then he should doe. Now then any mans businesse is ouer-plentifull and excessiue, when the multitude thereof doth hinder him from the carefull & constant performing of all or any of the good duties appointed by God, for the saluation of his owne, or his families soules. For the Lord hath composed man of two parts, the one a body which is fading and mortall, to liue here for a few dayes, and then yeeld to the stroke of death, and of cor-

3. Too much busines in the world.

Pro. 23. 4.

1 Cor. 7. 31.

corruption: the other a ſoule incorporall, ſpirituall, immortall, which cannot die, nor ſuffer corruption. And the Lords will is, that a man liuing here in the body, ſhould make all carefull, wiſe, and godly prouiſion for his ſoule, that that departing hence out of the body, may not be caſt into the torments of eternall vengeance (which are prepared for ſuch as in this life vſe not all good diligence to eſcape them) but may rather enioy its portion in that euerlaſting and vnſpeakable bliſſe, which is alſo made ready for all them that doe conſtantly and with honeſt hearts vſe the meanes to attaine the ſame. And the meanes of attaining this happines, are faith & repentance, and the continual encreaſe of theſe graces, by praying, reading, and meditating in the word, and good conference daily, as alſo hearing the word preached when occaſion is offered, and ſanctifying vnto the Lord for theſe vſes euery ſeauenth day. For the former of theſe, are to the ſoule of him that hath a true liuing ſoule, as I may ſo tearme them, daily repaſts and meales wherewith his inward man is ſtrengthened and refreſhed, growing daily from grace to grace:

the

the latter, that is, the celebration of the sabboth, is as I may say, a solemne feast day, and a great banquet for the soule, wherein all bodily labours so farre as mercy, necessitie and comelinesse will permit, being set apart, the soule should haue libertie after a more then ordinary manner, to solace and delight it selfe in God, and feede vpon Iesus Christ, in the word and Sacraments, & other holy exercises, that it may grow fat, & well liking in all graces, and chiefely faith and repentance, the two principall graces.

Now these being the meanes of Gods owne ordaining to attaine sound grace here, and glory hereafter, dayly to pray, read, and meditate, and conferre of good things, & weekly to sanctifie the Sabboth, hee that doth so surcharge himselfe or his family with outward busines, that he hath not leisure daily to performe the daily duties, and weekly, that weekly dutie in such conscionable sort as God doth require at his hand, for a purpose so profitable and most excellent, cannot denie that he loues the world too much; being that he seeketh not, as Christ commands: first, the kingdome of heauen, but first the worthlesse

things that this earth can afford, and leauing that which is the true and proper end of his being here; that is, to get grace and ſaluation, employes himſelfe too much about that which was but a ſecondary end, and to be done onely by the way, ſo farre as might be helpfull to the former, and no further. Euery man will yeeld that hee deſires earthly things inordinately, which deſires them more than eternall life: and it is as certaine, that he rather wiſheth wealth then eternall life, which ſuffers the meanes of attaining that, to ſhoulder out and exclude quite, or elſe driue into a very narrow corner, & ſmall roome, the means of attaining this: for the deſires rule the actions, and that a man longeth moſt for, which hee moſt labours for. As he that ſuffers hawkes, hounds, and vain, though in themſelues lawfull paſtimes, ſo to deuour his time, that he hath little or no leiſure for the performing of the fore-mentioned religious duties; is conuicted before all vnpartiall Iudges to be a louer of pleaſure more than a louer of God: So hee that ſuffers buying, ſelling, bargaining, reckoning, trauailing, and any ſuch buſineſſe lawfull in it ſelfe,

selfe, but vnlawfull in the immoderate vse of it, to rob him of leisure for the same exercises, must needs be condemned to loue wealth more than God, by the verdict of any man that will speake the truth, according to his conscience: and therefore bee it noted as a sure rule, that euery man is in that measure couetous, that ouer-worke-some and laborious about worldly things, and in that measure ouer-laborious, that he suffers the plenty of these things to withdraw him from the conscionable, constant, and holy performing of better things, tending more directly to a better life. Now fol- 4. Vniu-
lowes the last note of couetousnes, and that stice of
is vniustice, or the vsing of iniurious and which.
indirect meanes to get wealth. For must it not needes be yeelded, that hee desireth wealth too much, which will dig to hell, & fall downe to the diuell for it? And what else is it, but a falling downe to the Diuell for it, when a man doth put the regard of obedience to God, of charitie to his neighbour, of honestie in himselfe, behinde the respect of enriching his estate; to al which things, doth he not manifestly prefer mony that wil do wrong to win it? God forbids

wrong, charitie, honestie, and euery mans conscience forbids it, onely the Diuell and lucre commaund it: Is hee not worthy to be called a money-slaue, and a slaue to the diuel, that wil disobey all these, to serue the desire of being rich, for is not euery man his seruant to whom he doth obey? And doth he not obey lucre abiectly, that will rebell against the most high Lord, and the conscience his officer for these things sake?

1 In generall. So then euery man is so farre forth couetous as vniust in his dealings. Now all those practises are vniust and vnequall, which be not conformable to two generall rules set downe in Scripture, that by them we might square out al our particular actions. The first is, to do to euery man as we would haue him do vnto vs. Not as we out of our disordered & distempered passions somtime be content to haue another deale with vs, so we may deale with them; but what in the true sentence of our iudgement, grounded vpon due and deliberate consideration of the things we would approue of being done to vs, that wee must doe to our neighbours: so that whatsoeuer thing a man would condemne in his

Mat. 7. 12.

iudge-

iudgement, not in his passions, being offered to himselfe, that is wrong and iniquitie, if he offer it to another.

The second rule is, *to serue each other in loue: for loue seekes not it owne thinges:* Gal.5.13. 1 Cor.13.6 meaning only without regard of another, but doth so equally and indifferently consider another with it selfe, that it would not profite it selfe with this endammagement; therefore whosoeuer is wholy possessed with selfe-regards, and hath his eye so fixed vpon his owne aduantage, that he cannot looke vpon another man with any euen regard of him; this man in all such dealings walkes iniuriously, because vncharitably, and shalbe condemned (though not by the strict law of humane iustice, yet by the perfect rule of Christian charitie) for a wrong doer. And by these 2. rules wisely applyed to each seuerall action, it wilbe easie to spie out vniustice, though it hide it selfe vnder neuer so faire and colourable pretexts. But wee shall not haue sufficiently prest'd this sore, if wee deale with it alone in such generall termes, wherefore it is our purpose to speak more particularly thereof, and leauing these

2. In particular of such vniuſtice as is found.

practiſes that are of all men condemned as odious and vile, and practiſed alone by the vileſt men in corners and in darkneſſe (ſuch as are ſtealing, robbing, forgerie, and all manner of couſonage, ſo termed:) we will ſpeak of thoſe which haue been practiſed in the world vſually, with more applauſe and in the Sun-ſhine; yea and ſome of them perhaps alſo defended, as if they did not deſerue the cenſure of vniuſtice. And becauſe the things be many wherof we muſt ſpeake, we will ranke them into certaine heads, according to the nature of the ſubiects in whom they be moſt often found, for the reliefe of our owne and your memories. Some wrongfull actions therefore are found in miniſters of iuſtice, ſome in miniſters of the Goſpel, ſome in tradeſmen, ſome in landlords, ſome in all men without reſpect of their ſeuerall callings; of all which, we will ſpeake ſomewhat in order, and briefly to the intent that by them, euery man may (as we hope, euery Chriſtian man profeſsing religion will) ſearch himſelfe to the quicke, and vnpartially. Firſt then, for miniſters of Iuſtice, (by which name I terme all thoſe that haue

haue any thing to doe in the administrati- Ministers'
on of publique equitie) in them vnlesse of iniustice
they be carefull, there will be found very
often three notorious points of wrong
through the desire of gaine. There first is
briberie, or the receiuing of gifts, though 1. Taking a gift.
it be from the innocent, to haue hearing
and iustice. For a bribe, is any gift taken
by him that hath to deale in matters of
iustice, of those which are to come vnder
his censure, whether for matters penall or
capitall, whether they be offenders, or not
offenders. And therefore the holy Ghost
hath flatly forbidden to them the recei- Exod.29.8
uing of any gift at all: and in more then
one or two places, hath cryed out against
those that loue gifts, and take gifts. A gift of
this kind is a thing of very ill name and
note in the writing of the Spirit of God,
who shewes his anger, saying: *Fire shall deuoure the houses of bribes. Iob.* 15. 34.
This doth euen as it were build a nest for
vniustice and falshoode, wherein she may
come with allowance, hearing, and enter-
tainment, to lay all her subtill and craftie
deuices and tales, for the forestalling of a
true narration, that might else cleere a case

to the full. This fils vp the eare with the earewaxe of partialitie, that trueth cannot haue liberty with approbation to shew her minde and speake for her selfe, vnlesse she vse a golden earepicke first: and therefore
Exo.23.8. God himselfe saith, *That it blindes the eyes of the wise*: let a man haue neuer so good skil and knowledge in the law and matters of Iustice, if he suffer this dust of a bribe, to bee scattered in the eyes of his iudgement, this will surely follow, his eyes will (as I may say) water and twinckle, and growe worse and worse, till at the length he can see nothing, but becomes as blinde as a mole or bat. And indeeed this kind of gaine must needs in Gods account, be as stolne goods, for the party receiuing the same, hath no manner of right or interest into it. For if the man that giues it be innocent, to the knowledge of the magistrate, he should haue his cause heard and sentenced aright, euen for his innocencie sake, though he gaue nothing: If the magistrate know him to be nocent, a world of goods should not keepe his sinne from being made knowne and punished: If the magistrate doe not yet know either his innocencie

innocencie or faultines, he shuld not make himselfe blind with a blinding gift, before he come to looke vpon the cause. And if any thinke that the will of the giuer doth transferre right to him that takes in such case, he must knowe himselfe to be deceiued in so thinking, for it is not a pure and voluntary will, but forced, because hee knowes the humor of the man to be such, that he will not doe right vnlesse he be hyred to it. Euen as a man is willing rather to giue this purse to the purse-taker, than to venter his life or lim: so is he to giue a bribe to the bribe taker, rather than aduenture his cause: & therfore I dare boldly I say, and the God of heauen will iustifie my words, at the last day, that a theefe hath as much true right to the money that hee takes by the hye way, as the magistrate to the gift that he takes euen of the innocent party for a day of hearing, or the like: yea though it come not immediately vnto his owne hands, but be giuen to the wife, or sonne, or seruant, or friend, by his appointment or allowance; which is but a little more cleanly conueiance of a bribe. Should Iustice be made as an hackney, that stirres

not

1. Peruerting iuſtice or reward.

not out of dores but for hyre, or as a mercenarie Souldier, that will not draw his ſword but for his pay? A ſecond thing incident to this calling, is peruerting of iuſtice for a reward, which is a thing different from the former; for a man may bee ſaid to take a bribe, though hee paſſe true ſentence, & do iuſtice for it: but this that I ſpeak of is worſe, when a man will goe againſt equitie for wages ſake, and this the ſcripture doeth alſo plentifully condemne in many places. If the iudge for ſomething that he hath already receiued, or hath couenanted, or hopes to receiue hereafter, for him or any by his procurement, wil find a knot in a ruſh, & condemn the cauſe which hee ſhould maintaine, but maintaine that which he ſhould condemne; or if thoſe that are to plead and declare matters in that truth which they ſee in them, will for an ouer-abundant fee, ſet a faire colour vpon a falſe cauſe, & paint ouer a lie with ſhews, that it may ſeeme truth, (as by concealement of ſome circumſtances & the like) to delude right; (which is, to call euill good, and good euill; light darknes, & darknes light, a thing that the holy Ghoſt cries wo vpon,

vpon, whatsoeuer the wit of a couetous man can say, to make it seeme lawfull,) or when other officers that haue the execution, or helping to execute orders, will for a peece of mony find out delayes & shifts and deuices, (as for example, frustrating or changing the order or decree, in setting it downe, and twenty such other waies that I know not, but their consciences can tell of that practise them, and God doth also see) all to shield and defend the wrong doer from the verdict that equity hath passed against him; these, and euery of these practises, to peruert iudgment for aduantage sake, are notorious and palpable wrongs, and such as euery man would condemne and abhor, if they were offered to himself.

A third action of vniustice on such, is Extortion, which also the lawes of the Land doe forbid, when hee that hath his allowance alotted him for his paines, in such mesure as is thought by the law competent, (which also hee may very lawfully and iustly take, so that hee performe his dutie for it,) when such one I say wil doe nothing, or as good as nothing vnles this fee bee doubled or perhaps trebbled, or perhaps 3. Extortion.

perhaps will take fees on both ſides, one to ſpeake, another to hold his peace, or ſpeake nothing to the purpoſe. This is vile vniuſt dealing, the eye of nature can ſee it, the eye of grace can abhorre it, this is to take that which is none of ones own. If any preſent haue or doe offend in theſe or any of theſe points, or any like to theſe, be it knowne to him, that hee liues vniuſtly and couetouſly, and theſe actions ſhall ſtand vp before God and the world at the laſt day and witnes againſt him, ſaying; thou didſt harbour this couetouſneſſe which Chriſt condemnes, thou art the couetous man which the ſcripture ſaith cannot goe to heauen.

2 In Miniſters. Now come wee to ſuch vniuſtice as is found in miniſters of the Goſpel, as a witneſſe of their couetouſneſſe, for God and man would cry ſhame vpon vs for partialitie, if wee ſhould not taxe this ſinne in men of our owne coate, as well as others; ſeeing all the world can teſtifie, that it findes harbour in them alſo. Now the firſt ſinfull and vniuſt courſe vſed by Cleargi-

1. Simony. men, is called Simony, when a man buyes a Church-liuing, he ſhewes himſelfe to

ſerue

ſerue couetouſnes in the ſumme, not God, becauſe he comes in rather by the help of money than by the calling of God. And not alone is this ſinne then committed, when men be ſuch bunglers, in managing their matters, that the law will catch hold of them, but then alſo when there is Art in ſinning, & as we ſay craft in daubing, when the man that is deſirous of liuing, doth not come with a downright bargaine, for feare of law: nor ſaith; Sir, if you will be my friend, and helpe me to ſuch a benefice or promotion, I wil giue you ſo much mony, or yeeld you, or your yonger ſon, or your ſeruant, or friend, ſo much commoditie out of it, and ſo forth. But eyther in great good wil, (to his own preferment. I meane not to the patron) will ſend him ſome goodly gift, or elſe in good earneſt will lay ſome wager with him, purpoſing to looſe the wager, rather then not win the liuing, or elſe we ſell him too good a penniworth in ſome thing, taking farre leſſe than it is worth, or buy ſomething of him, for much more then it is worth; or vſe any ſuch like tricks to delude law and couſen equitie: theſe deuices be alſo Simony, as odious in truth

truth as the moſt plaine kinde of bargaine that can be made; vnder which rancke alſo comes for the moſt part, that vſuall courſe of buying aduowſons, for hee that buyes, muſt ſell, that euery man knowes, or elſe hee muſt liue by the loſſe, which men of this ſtampe, will ſeldome or neuer doe if they can chuſe. And in this fault, the patron hath as great a ſhare as the Miniſter, yea, and greater too; becauſe the fountaine of the fault is in him; for if he would giue freely, no man need to buy it, & he ſhould be able to diſcerne that ſuch a couetous harpie as is willing to pay for it, were in no ſort fit for the place, & therefore ſhould in no ſort beſtow it vpon him, much leſſe ſet it to ſale to him, being that the lawes haue committed this care to his charge, not that he ſhould make a commoditie of it, for then it had bin fitter to giue it vnto poorer men, whoſe low ebbe did require to be filled vp by ſuch helps, and not as it is commonly, to the Lords of the places, whoſe reuenues if they were not groſly eyther couetous or prodigall, might well ſuffice them: the lawes, I ſay, haue laid the care of preſenting a fit man vpon him,

not

not becauſe he ſhould paſſe it ouer to another for mony, or himſelfe make a gaine of it; but becauſe hee ſhould doe faithfull and profitable ſeruice vnto the Church & Common-weale, in prouiding a man of good parts and competent gifts, as being thought the moſt of abilitie to iudge of ſuch an one, & to ſeeke him out. Here therfore a couetous Patron, and a couetous Miniſter, muſt be content to diuide the fault betwixt them, and endure to be called vniuſt and worldly, for making bargaine and ſale of the maintenance of Gods worſhip.

A ſecond fault and that farre more notorious in men of this ranke, is, when they doe feede themſelues, and not the flocke, through idleneſſe, or careleſneſſe, doe ſeldome or neuer driue the ſheepe of Chriſt vnto the greene paſtures, or the ſtil waters, that the Lord hath prouided for them. 2. To feed themſelues and not the flocke.

When I ſay, ſuch a thing as this is done, it is of all the particular vniuſtices which I haue named, or ſhall name, the moſt abhominable to God, & ought to be ſo accounted alſo amongſt men. For the Church-liuings are, as it were, the reuenues of

of Iesus Christ, and his endowments, to be disposed by him, and it is his order that those should liue of the Altar, not which loyter, but which labour at it; and therfore those that labor not haue no interest from him to eate of the fruits, & if they presume to doe it, they fill and fat themselues with stolne and ill gotten goods, which though they tast sweet in the mouth shall proue grauell, yea worme-wood, yea, poyson in the bowels. Now the labour that the holy Ghost requires at the hand of the Ministers of the Gospel, is apparantly set down in Scripture, that no man can without wilfulnes be ignorant of it. *Go preach and baptise all nations, teaching them to obserue all things that I haue commaunded you*; And again *woe vnto me if I preach not the Gospel*; And again, *I charge thee before God, & before the Lord Iesus, who shall iudge the quick and dead at his appearance, and in his kingdome, preach the word in season, and out of season. Reproue, exhort, rebuke, with all long suffering and doctrine.* An other part of his function is, to reade the word vnto them publikely, as the Leuites did in former time, for God forbid we should disallow this

Mat. 29. 19. 20.

1 Cor 9. 16

2. Tim. 4. 1. 2.

Tim. 2. 15.

this so profitable & comfortable an ordi- Act.8.31.
nance, because many content themselues with this alone. And another part is, to pray with them, and be as it were their petitioner to God in publike. Another is, to administer the Sacraments of baptisme & the Lords supper. An other part of his dutie is, in priuate to ouersee their waies, comforting the weak, strengthening the feeble, & admonishing the vnruly, that so he may giue a good account to God for them, who will require them and their bloud at his hand. Now he that feeds vpon the liuing, & doth not in some good measure set himselfe to do those things which God calleth vpon him to doe, hee is a loyterer, hee is an hireling.

To take Gods wages, and not doe his worke at all, or else negligently, is a great and a cursed wrong, and so much the more hurtfull then other wrongs, by how much it doth more neerely & dangerously touch the soules of men, who must (for any thank that is due to him) perish for euer; when the meanes of God appointed to saue men, is not vsed by him the Minister, whom God sets as a watchman, and puts in trust with

ſuch a waightie imployment. And all ſuch men ſhal haue the bloud of the parties periſhing through their default required at their hand. It behoued me to haue my noſtrils ſtrangely ſtopt with a poze of preiudice, if I had not ſmelt theſe practiſes to ſauour rankly of couetouſnes, and to haue had my mouth baſely muſled with partialitie, if I had not freely reprooued it: and therfore if any in the miniſtery be preſent, that vſeth theſe courſes to enrich himſelfe by, be it known to his face, yea, to his ſoule, that theſe ſins ſhall ariſe before God, with the aſſent of his owne conſcience, and with a loud and ſhrill voyce, proclaime in his eares, to his ſhame and confuſion, if he repent not. Thou haſt harboured this couetouſneſſe that Chriſt bids beware of, thou art the couetous man, that canſt not inherite the kingdome of God.

3. Tradeſmen. Now let vs proceed to Tradeſ-men, who are occupyed in buying & ſelling, & ſhew how indirect courſes are incident to their place, as teſtimonies of a worldly heart.

1. Falſe waights & meaſures. The principall are theſe. Firſt, to vſe falſe waights and meaſures, that is, when the waights and meaſures, by which they buy

buy or ſell, eyther are not of the ſame content, extent, & height that the law requires they ſhould, and they are by cuſtome taken for, or if they be, yet there is couſonage vſed in applying of them, by iogging, ſhaking, turning and ſwift conueyances, that I cannot name, but mens hearts can tell that vſe them, and ſo alſo can the Lord that ſeeth the heart. Now ſuch, the light of nature loaths, and God condemnes with a woe, and ſaith, *falſe waights* (and they be as bad as falſe that are falſely vſed,) *are an abhomination to the Lord*, and hee would not abhorre them, if they were not vniuſt. Pro. 11. 1.

The ſecond is, to ſell, corrupted, falſe, ſophiſticated, and inſufficient wares, ſuch as are not in qualitie as good, or in ſubſtance the ſame, that the ſeller would haue the buyer to take them for; which ſinne is moſt grieuous in Apothecaries, becauſe there it may alſo haue a ſpice of murther, mixed with vniuſtice, and for ſuch dealing as this, ſeeing euery man will exclaime and grudge againſt it, being offred to himſelfe, we will ſeeke no other proofe but his own confeſsion, to condemne it in himſelfe. 2. Inſufficient wares.

The third is, to engroſſe, or foreſtall, that 3. Ingroſſings.

is, to buy vp any commoditie before hand, when it is, or might be cheape, to the foreseeing of a future dearth, that so hee may make his gaine at his pleasure afterwards. It is lawful to buy vp the ouer-plus of any cõmoditie, I mean the residue, when mens turnes are serued in the time of plentie, as *Ioseph* did; that a man may haue it to helpe the common weale in time of dearth, with some good and moderate gaine to himselfe also; but the ingrosser in stead of laying vp the superfluitie of plenty, to preuent and helpe a dearth; doth hoord vp the store of plentie, to procure one, which is to cut the throat of the common weale for his owne aduantage sake: And therefore *Salomon* saith, *Him that hoords vp corne the people shall curse*. And seeing the same reason is of all things in their degree, I may say the same of all, the ingroser shall be accursed, & he could not be so, if he were not vniust.

Pro. 11. 26

4 To abuse the simplicitie or necessitie of men.

A fourth thing iniurious in such men is, play and prey vpon the necessitie or simplicitie of men, eyther in thrusting a thing vpon them for much, that a mans selfe knowes to be worth little; or in getting a thing from them for little, which he knows

to

to be worth more; becauſe they know not the thing, or elſe muſt needes haue it, or part with it. In a word, any exacting of too much, or giuing too little, chiefly when we abuſe the ignorance or the neede of our neighbour to this end; is to ſerue ones ſelfe in ſelfe-loue, and not his brother in loue, and therefore is vniuſt.

Now if any aske how I can informe their conſciences concerning the encreaſing or diminiſhing of the price, I will referre him to the firſt generall rule fore-named, and wiſh him to aske as little, & offer as much as himſelf, if he were in the ſame caſe, wold willingly, not by compulſion haue taken of him, or giuen to him, all things conſidered in due manner; to deale otherwiſe then ſo, is to deale iniuriouſly and vnrighteouſly.

The fift to this condition of people, is to get away another mans cuſtome by odd tricks; as for example, to offer and ſell him a very cheape penny-worth, yea, cheaper than can be afforded for once or twice, which a man purpoſeth to fetch out at ſome other time, afterwards, when he hath gotten him in, and ſuch like, and ſo to take an other mans bargaine out of his hand, is

5. To get away another mans cuſtome or bargaine.

in the ſame kind for the buyer, that this named for the ſeller: for ſuch dealing no man can take in good part, when it is done to himſelfe, and therefore the law of nature and God both, doe condemne it, as naught and vnequall.

6. Vſing vnlawfull trades, or abuſing lawfull.

The laſt vniuſtice in men of this condition, is to liue by wicked trades, which ſerue directly to the ſupporting of vice and wickedneſſe: as for example, by keeping dicing houſes, filthy houſes, bowling alleys, & ſuch like places of helliſh reſort, which are as it were the diuels houſes of office: the hote and vnſauory ſteames wherof, do prouoke heauen, and defile the world. And ſuch is alſo the abuſe of lawful trades to the ſame purpoſe, as in Painters or the like, in making idolatrous or filthy pictures as fit inſtruments to prouoke ſpirituall or bodilie fornication. So of Stationers, in ſelling and diſpercing filthy and laſciuious pamphlets: and here the common ſin of Vintners and Ale-houſ-keepers be ſeuerely taxed, in that they permit brutiſh creatures worſe than ſwine, to ſit and ſwill, & waſh away their reaſon & diſcretion, til the houſe be made a ſink of filthy vomiting

the

the baſenes of which men, & loathſomenes of which practiſe no man wold ſuffer within his doores, but that the ſweetnes of gain makes him ready to giue welcome to the blackeſt fiend of hel, that ſhal come with a ful purſe, and a lauiſh hand to mispend the ſame.

Now theſe, or all, or any of theſe, if any tradeſ-man preſent vſe, be it known to him without doubting, that they ſhall all ſtand vp t o his cõdemnation in the preſence of God, and cry out vpon him, ſaying; Thou doſt entertain this couetouſnes that Chriſt forbids: thou art the couetous man ſo much condemned in the word of God, whoſe ſoule cannot be ſaued if it ſo continue.

And now muſt I go on to ſpeak of thoſe euilsin land-lords, that hauing much themſelues, ſet or let grounds, or liuings, or houſes, which doe proclaime the ſoueraignetie & dominion of couetouſneſſe in them. 4. Land-lords, as

The firſt is, to racke Rents, and exact immoderate and exceſsiue fines, I meane not the requiring of more rents than haue beene accuſtomed in former times, to bee paid; for it is doubtleſſe lawful to improue land; but I meane, lifting them to ſuch an 1. To rack rents.

high & vnreasonable rate, that the tenant shall not liue any thing comfortably thereby, but in extremitie of toyle and want, being forced eyther to vse vnlawfull shifts, & base niggardice, or else to dash himselfe vpon the rocke of penury and need. This is to grinde the faces of the poore, and it is that sin of oppression, so much spoken against in men of this place, by Gods word. Now if any man ask what rule may be set downe out of Scripture, as a sure direction for the prices in such cases? I answere, let him set himselfe in the Tenants place, & what he would then giue (voluntarily, not vpon constraint and extremity, all things laide together according to the quantitie of the thing, that, and no more than that, must he take, & not suffer himselfe to be transported by the sweet tongue of euery flattering seruant, and vnsatiable desire of getting money, to fling away vpon his pleasures, or else augmenting the reuenues for the next heyre. He that will not make himselfe a patern of his dealing to others, is condemned by his conscience to deale not righteously.

Isay 3.15

2 The second fault of Land-lords is, to bur-

burden and lade their tenants with carriages & like seruices, more then was agreed vpon in the couenant betwixt them, without paying him for it as an other man will do. As for example, to carry stone and timber for his building, to plow land, to inne hay and corne, to fetch fewel or fire-wood, to remoue houshold stuffe, and all this *gratis*. The Land-lord may not challenge this priuiledge ouer the Tenant, to make him work for nothing, where he is not tyed by the condition of his lease, nay, nor then neither, if it be vnreasonable, and tend to his vndoing. For this the Prophet *Ieremie* durst condemne in a King; and therefore I need not feare to condemne it in a landlord, of what place soeuer. For so saith he of the King of Iudah, *Iehoachim* sonne of *Ioshuah. Woe to him that builds his house by vnrighteousnesse, and his chambers without equitie*, and wherein stood this lacke of equitie? *he vseth his neighbour* (or makes him setue) *without wages, and giues him not for his worke*. You see this sharply reprehended by the Prophet long agoe, as voide of equitie, that no man may diride it as a toy of our owne head.

2. To burden the tenant with carriages &c. more then condition.

Ier. 22. 13.

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A third vniuſtice among Land-lords, is by fraud or might to depriue the tenants of any part of their duties, as of ſome greene, or common, or wood, or ſuch like, that appertaineth vnto them: this is that which the Prophet condemnes by the name of coueting a field, and taking it by force. Now theſe courſes ſpecified, or any of the like kind, if any Land-lord preſent accuſtome himſelfe vnto, be it plainely ſpoken vnto him alſo, that theſe his actions, ſhall make appearance, and giue in euidence againſt him before the great Iudge, ringing this grieuous out-cry in his eares, and ſaying; Thine heart hath lodged the forbidden ſinne of couetouſneſſe, thou alſo art that couetous man, that ſo continuing cannot be ſaued. Now we come in the laſt place to ſet forth the lewd practiſes that are common to all men, without reſpect of their ſeuerall places, and theſe are foure.

1. Promiſe breaking.

Firſt, to make deceitfull promiſes, or to breake promiſes and couenants. When a man lookes to his profit more than to his truth or honeſtie; and therefore will make his bargaine or promiſe in ſuch ſlippery

or

or doubtfull words or manner, that still he will find some euasion to pull out his owne necke, when hee hath made another to serue his turne, as by pleading that hee meant not so, or so; or that such and such a thing should be vnderstood; or that he hath forgot it, or such like: albeit he had wit enough to expresse his meaning fully, and plainely, if he had would, and needed not to haue reserued something for after-claps. Yea, and hath sufficient memorie, if hee had sufficient honestie to beare it in minde too, but chiefly when he will come to a plaine refusall, being destitute of all shifts and excuses, this is monstrous vniustice, which the blind light of nature can see well enough and challenge. For an honest man, much more a Christian, should stand to his lawfull word, though to his owne hinderance, & that according to the true meaning and intent, expressed in his promise, and vnderstood by the party to whom it was made. A second notorious vniustice is vsury. When a man makes a gaine of lending, and binds the party borrowing, without consideration of his gaines or losses, to repay the principall with

2. Vsurie.

with aduantage. For whereas there be three ſorts of men that vſe to borrow, either poore men, whom neceſsitie driues to it, or vnthrifts, whome prodigalitie driues to it: or ſufficient men, that hope to make a commoditie of it: It is apparant by the confeſsion euen of thoſe that would ſeeme to ſay ſomewhat for this vſurie, (as if it were not a ſinne ſimply) that it is wicked to lend on vſe to the poore needy borrower, for God hath flatly commaunded to lend vnto him freely; and for the vnthrift, it is alſo certaine that hee ſhould not be lent to at all; for that is to feede his iſſue with ill humours, and to put a ſword into his hand wherewith to deſtroy himſelfe; and thus the vſurers moſt accuſtomed and greateſt gaines are cut off. Now for the third kind of men, of them to exact gaine vnconditionably, not reſpecting their looſing or getting, is altogether againſt the law of charitie and equitie both. For the light of nature will not ſuffer any to deny this principall of equitie: that he which will haue part in weale, muſt alſo haue part in woes; and hee that will diuide the ſweet, muſt alſo diuide the ſower: hee

Deut. 15. 7. 8. 9.

that

that will take of the good ſucceſſe, muſt alſo take of the bad: and the light of religion will not ſuffer him that hath any of it, to deny this principall of charitie; that Chriſtians muſt ſerue one another in loue, and not themſelues alone in ſelf-loue; both which principals are directly contrary to the very trade of the vſurer, for he makes ſure for himſelfe to haue a part onely and infallibly in the profit, and therefore ſerues himſelfe alone, and alſo his brother; and for this cauſe the vſurer is ſet among thoſe that cannot come to dwell in the mountaine of God, which hee ſhould not be, were hee not vniuſt. So then, the vſurer whether he doe it plainly or vnderhand, as men haue a thouſand policies to couer their ſinne in this reſpect, muſt vndergoe the imputation of liuing by wrong and iniurie.

A third vniuſtice in any man, is, to withhold dues from thoſe to whom they belong, as debts, wages, and the goods of orphanes, and ſuch things as haue been giuen for charitable vſes, and the like. Theſe be ſo openly euill, that I ſee not how any man can open his mouth with

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any ſhew, or colour to iuſtifie them. When a man will pay his hireling nothing, but keepe his owne from him by fraud, or put him off with ill words, and poſt him away from time to time, or make him becauſe he is his tenant, &c. take one or two pence in a day, leſſe than others giue, or pay him very grumblingly, who could brooke ſuch dealing, and not ſay, fie vpon it, it is ſtarke ſtaring wrong? So when a man hath wherewithall to pay his debts, in ſome meaſure at leaſt, and yet will breake and not diſcharge them ſo farre as it will goe, or when being a rich man, he ſends away the creditor all to be rated and ſhaken with ill words, and empty of money, but laden with reuiling ſpeeches; yea, though he haue to diſcharge it: what man doth not loath to meete with ſuch vſage to himſelfe? but chiefely when the fatherleſſe childe or widdow haue not the portion bequeathed to them, and committed in truſt to a friend, reaſonably, fully, and readily paid in vnto them, this euery man ſees to be bad dealing. In a word, to retaine any part of anothers due, is indignitie.

For *Salomon* hath ſayd, *With-hold not*

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the goods from the owners thereof. Another vniustice of this kind in lay-men, is possessing of tenths, or church-liuing, specially without any care, to haue the duety of the ministry faithfully and sufficiently discharged. For not to stand vpon that question, whether tenths be due by Gods law to the minister, (which yet I thinke) might probably and sufficiently be defended, euen against a cauilling and wittie obiector, because the Apostle saying, that he which is taught in the word, must make him that teacheth him partaker of all his goods; doth thereby interest the minister into some portion of his peoples substance. Now seeing none other part was euer assigned him, either by the law of nature, or the lawe of God, but this, doth not it probably at the least follow, that euen vnder the Gospel this is his due? but I say not to dispute this question, we haue another reason to conuince apparantly, that the tenthes cannot, by that true right which will hold good in the courts of conscience, and of heauen, be detained from the ministrie, without some full requitall other way; for whatsoeuer

Prou. 3.27 To liue vpō tenths, chiefely not prouiding for the maintenance of Gods worship.

Gal. 6.6.

hath

hath once bin giuen & consecrated to the maintenance of Gods worship, and the true religion established by him, that is, inuested into the person of God, or intangled vnto Iesus Christ (as I may so speak) who wil neuer acknowledge any fine, and hath this royall prerogatiue, that whatsoeuer is once his, the same is alwaies his; and whatsoeuer is giuen to him can neuer be taken from him: neyther is there any prescribing against him, seeing he hath neyther superiour, nor law aboue him, & therfore can forfait no right; so that it is alPro.20.25 wayes destruction to deuoure holy things and after the vow to require. Now that these tithes were giuen & deuoted by men well disposed to the maintenance of the true worship of God, euen before grosse and heriticall popery had ouer-clouded the face of the world, is a thing that I thinke no man will or can deny. Wherefore the conclusion follows inevitably, that they be Gods stil, and not to be bestowed any other way than in his seruice. So many lay-men therefore as serue themselues with Church-goods, deale vniustly with God and mens soules, and cannot escape

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the blot of worldlinesse, if knowing this, they reforme it not. The last vniustice that I wil name as common to all sorts of men, is gaming in hope of gains. Neither let the the gamester except that his riotous humour cannot come within the compasse of couetousnesse, for hee doth therefore venture vnthriftily that hee may get more vnlawfully, and his manner of gaining is most palpable wrongfull. He takes that to which he hath no right at all that might make it his. He pleads none other title but that he won it, that is, plaid better than another, or perhaps not so, but onely cast the lot more luckely, and all the wit vnder heauen can neuer set a colour of lawfulnes vpon this plea. I must haue his money, because I plaid better than hee, or threw the dice more happily. If he alleadge the couenant betwixt him & the party that playeth with him, that is nothing to the purpose. For euery lawfull couenant is the expressing of some lawfull right that was in nature before the couenant, as the ground thereof, which hee cannot name any, and therfore the couenant is vnlawfull, & cannot giue him lawfull possession of any

thing. If he flie to the mutual will of them that play, let him not vrge that will, but the ground of it; which is to get another mans goods, and therefore it is wicked, & cannot be the foundation of a iuſt couenant. Indeede all will transferring right, muſt eyther bee free-will (and then the thing ſo paſſed ouer is free gift, of which nature he will not acknowledge the thing that he wins, neither can he call it ſo if hee would) or elſe will grounded vpon ſome lawfull and equal conſideration, which the gameſter cannot for his life make ſhift to name any: and therefore this will that hee ſpeakes of, is either none or naught, and ſo he plaies the theefe with another, when he winnes, as with himſelfe when he looſeth. And whatſoeuer man hee may be in preſence, that accuſtomes to any of theſe laſt named things for his riches ſake, let it be certified to his heart, that theſe things ſhall condemne him before the Lord and ſay; Thou alſo doſt yeeld to this ſin of couetouſneſſe, and thou art the couetous man that ſo continuing, cannot enter into life eternal. Thus haue we at the laſt brethren, ſhewed you both what couetouſneſſe is,

and

and the notes of it, *viz*, carking, niggardice, greedinesse in dealing, and all vniustice: whether in Magistrates, Ministers, Tradesmen, Land-lords, or any men: Be you exhorted now to deale plainely and faithfully with your owne soules, and by these notes, search, try, and examine your owne hearts, that you may know your own estate truely in this behalfe: and be not deceiued, God is not mocked. What wil it auaile thee to say, I am not couetous, if God will say thou art, shal not his word & sentence stand? And let this be the first vse.

Secondly, let me be bold to reproue those men among you, that haue their cōsciences vpbrayding them with this sinne, by any of the forenamed signes. I cannot be thought to intend a perticular inuectiue against any mans person, my disacquaintance with this place & all in it will sufficiently defend me from this imputation, seeing I know scarce any of your faces. Nay, beloued brethren, it is the sin that I desire to make odious & hateful to all men, & not any mans person whatsoeuer: & as for those that cannot but plead guilty of this fault, they ought to submit their harts to the sharpest reproofe, Vse. 2.

and be content by a bitter medicine to be healed of a poyſonfull diſeaſe. I know that that is very true which *Dauid* ſaith; The couetous bleſſeth himſelfe, none more, and his hand hath gotten wealth; no man muſt finde fault with him, that were inequitie; but by how much hee is more ſparing to himſelfe, by ſo much muſt vvee with more loudneſſe and vehemencie, ſound foorth the trumpet of Gods vengeance againſt him: and let him heare it to his affrightment, if his hard heart would feele any thing, that hee is as loathſome in Gods eyes as any, & as ſubiect to his curſe as who is moſt ſubiect. And whereas the prints, and footeſteps of this enormious crime, are apparant almoſt euery where in euery condition of men, I muſt bee bold in Gods name, to pronounce a woe againſt their ſoules, and tell their conſciences which will alſo beare witneſſe to my words, that they are as abhominable in gods eies, as the world is precious in theirs. Ah what a ſhamefull thing is this, that a man profeſsing the goſpel of Ieſus Chriſt, which would bee eſteemed his faithfull ſubiect, ſhould yet harbour in his heart, &

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ſerue in his life, this vile traytor which Christ hath preſcribed long agoe, & wold haue exiled & baniſhed, yea, & quite chaſed out of the world, chiefely out of the hearts of all that call themſelues by his name, Chriſtians? Is this agreeable to the profeſsion of Chriſtianitie, to haue thine heart thus wedded to the world, ſtil earthward, earthward, alwayes looking to the things that are below? haſt thou ſo learned Ieſus Chriſt? Doth he deale ſo vnlouingly with thee, as not to giue thee better, more laſting, and comfortable things to delight in? or dealeſt thou not moſt vnlouingly with thy ſelfe and him, that hauing an offer of that moſt precious treaſure, ioyeſt rather to lade thy ſelfe with this thicke clay? With what words ſhall I ſufficiently condemne & diſgrace this folly? it is madnes, meere madnes, and worſe then the worſt lunacie that is. When wilt thou learne to be aſhamed of thy ſelfe, and to bluſh in conſideration of thy childiſh dealing, yea, thy wicked demeanour in this reſpect? Did we euer learne any ſuch thing in the ſchoole of Chriſt, or in his example? did his conuerſation euer ſauour of

couetousnes? yea, did he not willingly chuse to want all things almost for our sakes? to teach vs in his owne person, that pouertie is no such matter, and wealth no such desireable things as wee make them in our conceits? Must wee not then needs blame our selues, that haue rather chosen to follow our owne corrupted affections, & the sinfull fashion of the wicked world, than his most wholesome direction, and most holy patterne? What must Christ say vnto thee, when thou shalt appeare before him in another world? or art thou so very an Atheist, as not to dreame of such a day? must hee not strike thine eare with a chiding and vnpleasant voyce, & say; Disloyall and vnfaithful seruant, would neither words nor deeds worke vpon thee? I commanded; thee to beware of couetousnes; I commaunded thee first to seeke the kingdome of heauen, & the righteousnes therof; I commanded thee not to labor for the things that perished, but for the things that endured to eternal life. Mine example also taught the same things, thou neuer readest of any carking in me, though I had not an house to put mine head in, thou

neuer

neuer heardest of any niggardice, toyling, or vniustice in all my life: yea, I did contemne these things as trifles, not worth looking after, & refused a kingdome, when it should haue been thrust vpon me. Canst thou be ignorant of these things without wilfulnes, or knowing, neglect them without rebellion? and yet wilt thou call thy selfe my seruant, when thou regardest neither deeds nor words of mine? What could the Heathen haue done more, or worse? Say it had neuer beene tolde thee, that there was a God, a Heauen, an eternall Kingdome; say thou neuer haddest heard, or suspected any happinesse to be found, besides wealth, and outward abundance, couldst thou haue bin more cold, & drousie in seeking the one, more feruent & eager in pursuing the other? could my word profit thee no more, to diuorce thee from the loue of this world, to perswade thee of the baseneſſe of earthly things, & the perfect excellency of heauenly things? Goe then and take thy reward with worldlings; Consider brethren, what a most terrible word it will be, to be bid then depart from Christ, to the diuel & his angels, whether we

will or nay; becauſe we departed from him wilfully before to the world, and its doung and droſſe: and know you that as ſure as God is true, ſo you ſhall finde it at the laſt day, a couetous man ſhall not goe for an honeſt man, or good Chriſtian more than a whore or theefe. Flatter not your ſelues with being neyther whores nor theeues, harlots and adulterers: theeues & robbers ſhall as ſoone come into the kingdome of God as your ſelues, and yet you know that ſuch ſhall neuer come there.

But if the couetous man diſdaine comparison with ſuch foule companions, and think himſelfe wronged, in that ſuch loathſome men are equaled with him; Let him heare what Saint *Paul* ſaith; *This you know, that no fornicator, nor vncleane perſon, nor couetous man, which is an idolater, ſhall inherite the Kingdome of God and of Chriſt.* Lend thine eare and be affrighted, O thou worling, is this Scripture, or is it not? Art thou an Atheiſt to denie it, or one of *Salomons* fooles to deſpiſe it? But yet for more aſſurance heare againe the ſame Apoſtle ſaying; *No fornicator, nor Idolater, nor Adulterer, nor wanton, nor Buggerer, nor theefe,*

theefe, nor extortioner, nor couetous man, nor drunkard, nor rayler, shall inherite the kingdome of God. Loe thy companions and fellows, & know what thou art in Gods account, doth hee not tie thee, as a malefactor, in the same chaine, with those whom all the world cries shame vpon, and whom thy selfe doest loath and scorne? wilt thou not see thy selfe also to be a limme of the diuell, because a darling of the world, and as farre from heauen as shee that liues in the stewes, and he that robs by the high way-side?

Now if perhaps any will stand out and say he is not a couetous man, let mee call God, and the world, and your owne consciences and your deedes to witnesse against a number of you, that you be so in extremitie. Doe not many of you carke, and care, and pine your hearts almost with needlesse doubtings, and suspitions of necessitie to be hereafter, when your owne being is vncertaine, euen for a day, and are you not couetous? Are not many so pinching and miserable, that no mercie, no liberalitie, no bountie can bee seene in their liues, and the time is to come that

euer

euer they did voluntarily beſtow any thing for the reliefe of the needy, or if any thing, it comes out pinchingly in pence, & two-pences, when God hath giuen it in greater abundance to doe more good, and yet are you not couetous? Doe not a number lade themſelues ſo burdenſomely with worldly dealings, that God and Religion, and a better life, can finde no place in their ſerious conſiderations; and that eyther they neuer pray, reade, meditate, or elſe ſo drouſily, and coldly, and ſhortly, as if they thought euery houre tenne, till they were returned to their worke; yea, doth not the world enchroch vpon the greateſt part of the Sabboth, in many mens tongus and hands, that would be thought Religious, and are you not yet couetous? Is not all vniuſtice rife? Aske your owne hearts you Magiſtrates, and anſwere in ſecret, but in truth: Doe you not take gifts? Doe you not often force your Conſciences to thinke what they ſhould not, and your hands to doe what they ſhould not, in defending, ſentencing, writing, executing any thing for a reward? and will you denie that you are couetous?

queſtion

queſtion with your hearts, ye tradeſ-men, will they not tell you that you doe engroſſe, exact ſophiſticate, and vſe falſe weights, meaſures, and words, and perhaps alſo more darke trickes, that Gods eyes ſee, and can tell of, and are you not couetous? Doe not you Land-lords rack your rents, burden your tenants, defraud them, oppreſſe them, grinde their faces: and will you ſay that you are not couetous? Doe not ſome of you Miniſters, come in by Simonie, and being entered, loyter and neglect a flocke or two, feeding the Lords ſheepe more careleſly than you would be content to haue an heard of your owne ſwine fed, and are you not couetous? Are they not common amongſt all ſorts, to lie, couſen, and breake promiſe and ſhift, to giue your money to vſurie, to withhold the goods of others in your hands, to liue by Church-liuings, and care not for the Church, & are you not couetous? I would to God brethren, that theſe things did not cry out in the eares of the Lord of hoſtes, and the ordinary practiſe of them, like the roaring of many waters, complaine vnto him of our earthlineſſe. Yea I would

we

we did not complaine too much one a-gainſt another; and he that practiſeth co-uetouſneſſe in one thing, ſeekes to make himſelfe ſeeme honeſt, by exclaiming a-gainſt as bad prancks in others. Magi-ſtrates cry out of tradeſ-men, and they of Magiſtrates; they of Miniſters, the people of Land-lords; almoſt euery man of an-other for this ſinne, and will you not ſee it in your ſelues, and be aſhamed of it? Let me diſcharge a good conſcience, and with-out feare, tell the couetous man, I meane him in whom any of theſe things do beare ſway, that he is a counrerfeit Chriſtian, an hollow-hearted proteſtant, and a diſſem-bling profeſſor, that makes gaine his god-lineſſe, and his wealth his God: and know thou againe, that heauen is ſhut againſt thee as faſt, as againſt the fowleſt ſinner that the earth holds. Hearken O couetous man, whoſoeuer thou beeſt, and ſee, that thou ſhalt ſurely die in this thy ſinne, if thou doe not ſpeedily amend it: the loue of the world will pull thee down to hell, vnleſſe thou make haſt to caſt it off, and be thou alſo among the other crue of preſumptuous ſinners, accurſed in the

name

name of the Lord. But ah my brethren, doe we delight in threatnings, or is it our pleasure to rake in the wounds of your soule, with the naile of a reproofe? nay we desire to heale them, which we could not doe without wiping forth this festred water: and for none other end shew you the danger of your estate, but that you may get out of it; and therefore for the last vse, doe beseech you all, that see what is amisse to reforme your selues.

There be two degrees of couetous men, some so fully possessed with the spirit of the world, that God is their enimie, and they his, and so they cannot possibly bee saued. Such are those whose custome it is to runne thorow thicke and thinne, to get riches, and who liue in the ordinary practise of knowne euils for wealths sake; namely, those which I haue before named, or some like to them. If thou be one of these, to thee the curse denounced doth certainely belong; and shall cleaue to thy soule so fast, that neither men nor Angels shall seperate the same, vnlesse thou doe speedily amend. Pittie thy selfe miserable man, pittie thy selfe,

leape

leape not into hell, it is a place of torment, both fearefull and eternall. Caſt not thy ſelfe into the flames of damnation. Why wilt thou die, and haſt been warned? Is all the world worth one ſoule? Ah make not ſuch an hard bargaine, but haue compaſſion vpon thy dying ſoule. Bewaile and confeſſe thy ſinne before the Lord, leaue and forſake thine vniuſt courſes, and couetous deſires. Be it ſufficient that thou haſt been all this while a ſlaue to the world; now lay hold vpon this liberty of the ſons of God: ſhake off this yoake of Sathan; weane thy ſelfe from the breaſts of the world, and caſt from thee the too much liking of thoſe things that are more baſe, than that an eternall ſpirit ſhould build it delights vpon them. But if I cannot preuaile with this neere and abſolute worldling, if he will needs be guilty of his owne damnation, & refuſe to commiſerate himſelfe, what remedie, who can help him that will not help himſelf? let him periſh. And let me with more hope of ſucceſſe, turne my ſpeech to the ſecond degree of couetous men, ſuch as though they bee not wholy excluded the hope of ſaluation, becauſe

because this sinne is not absolute Lord of their liues, yet are hindred from many necessary comforts, and come into many lamentable euils; because they be not carefull inough to purge themselues of this vice. Of this kind are many professors of true religion, that haue giuen some good testimony of their vprightnesse and truth, and made good proceedings in the waies of God, which yet for want of sufficient care to resist & reforme this fault in themselues, haue been shamefully foyled by Sathan, and drawne somtimes to most vniust and discommendable courses, such as the wicked world hath euen taken notice of; and as I may so speake, hath showted and howted at them, glad to take any exception, and therefore much more reioycing that so iust a cause of euill speaking hath been offered. It is an outcry of the world, that those which would be accounted most forward professors of religion, those that doe seeme to make so much account of preaching and sermons, and so forth, euen these are as hard, as vniust, as couetous in their dealings, as the worst of their neighbours. And surely brethren, though the world

world (willing to report the worſt of things) doe vſe a tricke of rethorique in aggrauating, yet it cannot be denyed that your liues hath giuen matter inough to worke vpon; It is a true complaint of many that make great ſhew of religion, that though they bee not as couetous as the worſt, yet they be too notoriouſly couetous; and the ouer-abundance of this euill weed, doth diſſauour all the graces and vertues which are or ſeeme to be in them. Why wilt thou if thou feareſt God, ſuffer thy ſelfe to be ſo baſely carried away with the deſires of theſe things, that here-hence thou ſhouldeſt run into courſes of that nature as make thy profeſsion euill ſpoken of, as open the wicked mouthes of clamorous men againſt thee, as renders thy name, a white or marke, for all thoſe that are willing to caſt out the venemous darts of obiequie and reproch againſt the ſame; as giues wicked men occaſion to ſhelter themſelues from all reproofes by retorting thy bad actions in the face of the reprouer, as make ſinners to applaude themſelues in their ſinnes, and thinke, though I make not ſuch a ſhew as ſuch an one, yet

he

he is as couetous, as I am otherwise faultie. Yea, as doe cause all good men and religion it self to receiue disgrace, when they can say (though lyingly, yet badly enough, hauing the example of some such to pretend as euidence against all) that such are all the sort of you. I beseech you brethren if any of you that feare God, haue beene ouerled with these earthly things, let him now see and consider of these many and grieuous inconueniences, and see what the immoderate following of the world can yeelde him answerable to the losse of all those comforts that his heart should enioy if it were rid better of this sin, and to those good affections, and praises that he should haue from good men, if he did ouer-come this sinne, and to that freedome and safety from the scourge of the tougues of lewd men, that might come to him, had he not giuen them the aduantage against him, by vnmuzling their mouthes, with the too too grosse practising of this sinne.

Now then consider this with thy selfe, whosoeuer thou maist be; Disgrace thy selfe, disgrace religion; dishonor Gods holy name, cause wicked men to exult, thy

friends & Gods ſeruants to be grieued no more. Do no more I ſay ruſh vpon all, or any of theſe inconueniences, through the too much dotage after theſe baſe and contemptible things. If I cannot preuaile with them that haue beene wholy worldlings, and altogether men of this earth, yet with thee that haſt ſome good things, ſome ſparkes of Gods ſpirit, ſome truth of religion, and hope of a better life, let me, yea, let God and Gods ordinance preuaile to make thee reforme thine heart and life, in this behalfe, in comming to this place, and lending your eare to Ieſus Chriſt, ſpeaking in his owne ordinance; you make a ſhew to intend obedience to his word, who by his ſpirit ſtands in the midſt of you ſearching euery mans hidden heart; you make a ſhew of obedience, the ende of hearing is doing. Shew me that you were not hypocrits in comming to the ſermon, let your liues ſpeake for you, that you did in ſinceritie preſent your ſelues before the Lord, and were neither fooles to come hither to no end, nor diſſemblers to come for a wrong end. I doubt not but euery one of your conſciences, which hath with any rea-

reasonable attention hearkned, is, I am sure it ought to haue beene sufficiently conuinced of the loathsomnesse and vilenesse of this sinne; yea, and of our owne faultinesse in it diuers wayes. Shew forth the fruite of the word, gaine a blessing, be doers, not hearers alone.

Now you haue looked in the glasse of the word and seene the spots and staines of earthlinesse discouered, go home & purge and cleanse your selues of them hereafter. Be not like him that looks in a glasse, but washeth not his face; be not so, but let the word of God be to you in power, cast this monstrous euill and the dregs of it out of your likings and your liues. But will some man say, is sin so easily left? or can wee so soon preuail against it indeed, as you speak against it? no but there must be some pains taken about it, and then I doe not doubt, nay, dare promise to a christian soule, the victory against this sin, & that it shall goe downe the winde, and bee of the loosing hand. And that you may the better amend your selues in this matter, I will stand a while to shew you these two things.

First what be the causes of couetousnes:

The causes of couetousnesse are misconceiuing of God and of wealth.

Secondly, what be the remedies against couetousnesse, which if any man will apply wisely vnto himselfe hee shall finde a meruailous cure, and that in a short space, wrought vpon his heart.

First then, the maine and principall procreant causes of couetousnesse, are two errors in the vnderstanding or iudgement: For indeed such is the nature of the affections, that they doe seldome or neuer offend, but through the former faultinesse of the mind. Seldome doth the desire, or loue, or hatred, ouer-shoote themselues, but through the deceite of the vnderstanding part, that being first disordered it selfe, disorders those that are as seruants to it; ouerhastie to the worst, and ouer-slow in the best actions. And in the particular, therefore the desire is inordinately and vnlawfully carryed after wealth, because the eye of the minde mistaketh it marke, in these two respects: First, it doth not apprehend in God such abundance of power and will to saue, helpe, and deliuer, as indeed there is in him, and euery man should acknowledge in him, and so the mind being by this falshood driuen from the strong hold of

Gods

Gods name is faine to cast about for some other place of defence, and then wealth offers it selfe to helpe, as the bramble to the king ouer the trees, & the mind still dazeled, and iudging after the appearances of things, not after the truth, doth conceiue that riches are indeed able to helpe. Now vpon these two grosse mistakings, it followes, that the desire which is ready prest to pursue that which is esteemed helpfull and profitable, sets forward it selfe, with all it might to pursue after wealth, and this is the originall of couetousnesse. So is this foule euill begotten of the minde; it is the darke and blind brood of an erronions and deluded iudgement. And both these causes are laid open cleere enough before vs in the Scripture.

The first in *Heb.* 3. where hauing warned vs of couetousnes, he saith, for he hath said, *I will neuer leaue, &c.* By this coherence, sufficiently intimating, that couetousnesse comes, because one thinks God will not be sure enough to him, but too quickly and lightly leaue him to himselfe. And the second cause Christ notes in this Text, saying: *for though a man haue much, his life*

consists not in his wealth: as if he had said, you desire much wealth, because you think it can make you liue more comfortably & safely, but indeed it cannot. You see now the true causes of couetousnesse. I know men are willing to make shew that this their desire of wealth is of better parentage, but the truth is, it is as I haue said, the base brood of ignorance and errour.

2. The remedies.

1 Apply the word to it in serious meditation.

Now come wee to shew the remedies of this sinne, and how it may be consumed out of vs: First, there are foure remedies in all. The first is, to meditate vpon the word of God that forbids it. Applying the reproofes, and threatnings, and commaundements, against any sin in the word of God to a mans owne soule, by serious meditation, is a common remedy against all sins, and so also against this. The word of God is the sword of the Spirit, seruing to keep out all lusts from comming within vs, and to cut, wound, and slay them; to which purpose it is then effectuall, when it is weelded as it ought, by turning the precepts and reproofes of it into earnest complaints against our sins, & strong petitions for our selues before the Lord in secret.

Indeed

Indeede lamentable experience driues vs to confesse, that the word of God is of litle operation in most men for God: & whēce is this? euen from their owne folly, that out of their sinfull hollownes, will not lay it as a plaister to the sores of the soule: but bee this spoken in assurance of truth, & let the heart of euery godly man giue consent to it, that whosoeuer hee be which takes the word of God in any perticular matter, and alone betwixt God & his own soule, stands to consider, saying: Loe how plainly the Lord hath forbidden this sinne, what sharp reproofes he hath vttered against it, how great the danger is, that he hath threatned shall arise from it, why do I commit it? why do I liue in it? Doe I either not beleeue his word, or not feare his displeasure? And then turning himselfe vnto the Lord, doth earnestly cry out against himselfe, saying: Ah Lord God, how wicked haue I beene to break this thy law, and to endanger my selfe to thine indignation, and rush vpon thine anger so ouer-ventrously?

Now Lord giue more wisedome, more grace, strengthen me to do thy will, which I see & know, but of my selfe cannot obey:

whosoeuer I say, doth in this or the like manner spread the plaister of Gods word vpon his own heart, let him count the promises of God but leasings, if he finde it not able to heale any lust, though neuer so cankered and inueterate; to quell any corruption, though neuer so strong and violent. Doe thus therefore brethen, for couetousnes, we haue shewed you sufficiently, what an hurtfull and vnlawfull thing it is. Enter into thy closet as Christ bids thee; ponder of these things; set downe your owne hearts with these reasons, and conuince your selues of the wickednesse thereof, and accuse your selues before God with indignation against your selues, that are so basely enclining to this world, when the Lord bids the contrary; Yea, and beseech him to strengthen and sanctifie your hearts now, that seeing his will, you may yeeld to it: and that these reproofes may be present with your hearts to controll them, and checke them sharply, when they so offend, & that it would please him to encline your hearts to his testimonies, and not vnto couetousnes, and hee that thus doth constantly day by day, or as often as occasion is, let him be bold

bold to promise to himselfe, that the word will proue a word of life and power vnto him. It will knock off these clogs of worldlines, from his soule, that his affections shal be no longer so fettered with them.

Get assurance of eternall life.

The second remedy against couetousnesse, is to labour for more and more assurance of the fauour of God and euerlasting life, through Iesus Christ his son: and euery man must haue his happines and delight. And if any mans hart be not set vpon the true felicitie, it will be seduced by false; & one guilded vanitie or another will steale it away from him: but let a christian endeuour to make his calling and election sure, and to be stedfastly resolute of this, that God for his deare sonnes sake, pardoning all his sinnes, will bestow eternall happines vpon him, & cause him to raigne as a king with his Sonne, in a throne of immortall glory; where is no sin, no sorrow, no trouble, nothing to grieue or vexe him; but the fulnesse of ioy at Gods right hand for euermore; and the sight and comfortable expectations of this estate, will so rauish his heart, and take vp his desires, that this vile earth will appeare to be as it is, and he shal

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be able out of his owne feeling to call it dung and aſhes, as the Apoſtle doth, not ſuffering it to cary the name of a treaſure in his eſtimation. Yea, and his ſoule from this maine ground will draw another concluſion of no leſſe force to beat downe the riſing of worldlines, ſaying; If God wil giue the fleſh and bloud of his ſonne to be the food of my ſoule, wil not he giue me bread and drink to ſuſtaine my body? If his loue were ſo infinit that he ſpared not his moſt beloued and onely begotten ſonne for my ſake, how ſhall he not with him giue mee all things? He that will ſaue the ſoule, will he not feed the body? will he deny droſſe, that gaue gold? will he ſay nay for a pibble, that ſo liberally ſcattered pearls? Nay ſure, if our Lord would giue Chriſt for vs, and to vs, for our ſaluation, it were madnes to doubt whether he will giue earthly things for maintenance, ſo farre as is good (and further what Chriſtian can wiſh them) for God is alwayes ſuitable to himſelfe, in all his dealings: Get good reaſons to truſt God with thy ſoule, and thou wilt neuer feare thy body and thine eſtate. Haue euidence ſtrong enough for heauen, and thine heart

heart will not desire earth, and much lesse doubt of hauing sufficient therein.

The third remedy against couetousnes is, to consider aduisedly, of Gods gratious promises abundantly made and written in his word to his seruants, euen for prouision of temporall benefits: wee haue his word, yea, his deed, his testament sealed and deliuered vnto vs in the presence of all his Saints and Angels; wee haue his bond, vnder white and blacke, saying: *The Lyons shall be hunger-starued, but they that feare the Lord shall want nothing.* And againe; *The Lord our God is a Sunne and shield, and no good thing will hee with-holde from them that walke vprightly.* And againe; *The Lord is my shep-heard, I shall want nothing.* And this the Author to the Hebrewes presseth, saying; *Let your conuersation be without couetousnesse, and be content with that that is present.* Yea, but we cannot be content, we haue good reason to desire more; For how if hard times and dangers should come, who shuld then prouide for vs? Who should prouide? Why, are you Christians, yea or no? if no: striue to be so first of all. If ye know that God

3. Consider well Gods temporall promises.

Psal. 34. 10

Psal. 84. 11

Psa. 23. 1.

Heb. 13. 5.

God is not ſo wretchleſſe a father, you are not left to ſhift for your ſelues, nor caſt ouer to your owne prouiding. Nay, you haue one to care for you, and that for euer, if you can but beleeue his word. Hee, the God of mercie, the God of wiſedome, the God of truth, the God of power, the God of wealth, the maker and owner of all worlds, the God all-ſufficient, he hath giuen his word for your ſuretie. Wee giue much credit to a mans promiſe, and think we are in good plight if a wealthy friend, ſpecially if he be truſty alſo, doe vndertake to helpe vs. This is not man that may be changed, but the vnchangeable God: not man that may deceiue, but God that cannot lie: not man that may be hindred, but God whom none can reſiſt: not man that may die, but God that liues for euer. And he hath ſaid, I will neuer leaue you, not in age, not in ſickneſſe, not in a deere yeere, not in hard times, not when you be friendleſſe, not when the world is naught, and the dayes hard and euill; he will neuer leaue you nor forſake you; neuer caſt you off, nor ceaſe to doe you good. O faithleſſe and vnbeleeuing hearts, if we do not reſt,

builde,

builde, and repose our selues, vpon a promise so plaine, so firme, so plentifull; and fooles and absurd, if beleeuing this we wil giue our hearts to the world. Heape wealth together whilest thou wilt, it is not thine but Gods, he must giue it thee out of thine owne chest, as well as another mans. And if thou hast neuer so little, he hath neuer the lesse, and can giue thee out of another mans chest, as well as thine owne. What needest thou offend God, wrong man, and trouble thy selfe to get that which is prouided for thee in Gods keeping long before? and thou hast it as much if it be in any mans custody, as if in thine owne. But prodigall children will not liue at their fathers finding, till their owne wayes make them returne weeping home: and we are loath to stand to Gods simple prouision forsooth, it sufficeth vs not, wee must haue more, though we peirce our selues through with woful temptations for it, because we seeke riches more then his fauour. When will we cause our liues to witnesse that we beleeue God is true? yea, when will vve cease to call him a lyer actually, by coueting for our selues, and not trusting on him that careth

careth for vs. Thinke we on theſe promiſes, haue them in a readineſſe, and when our hearts doe troubleſomely queſtion within vs, who ſhall helpe vs when we be olde, or in aduerſitie, if we doe not now ſcrape together? ſet them downe and ſay, God will care for me if he be true; and if hee be not, it bootes not to get wealth, for then the world and all in it muſt come to nothing, together with his truth, which is himſelfe. Now the laſt remedie againſt couetouſnes, and as needfull as any of the reſt, is, to informe our ſelues truly as concerning the nature of wealth. For none can loue it but through ignorance, nor deſire it, but through loue. Looke vpon it as it is in it ſelfe, without the paintings of opinion, and our deſires wil of themſelues deſpiſe it, & as it wer ſcorn to be captiue thervnto. Now the contemptiblenes of wealth will be manifeſt, if we ſet our ſelues wel to conſider of theſe things following. Firſt, what kind of men haue moſt of it. Secondly, how vncertain. Thirdly, how vnprofitable. Laſtly, alſo how hurtfull it is. For the firſt then, let the ſtories be asked both of holy writ and profane authors, & let them ſpeake,

4. Conſider rightly what wealth is to which care, mark.

1. What men haue had moſt of it.

speak, who be the men, & what haue they been which haue waded through the sea of the world, in the greatest and the tallest vessels, haue not many of them been the most brutish men, the verie st beasts, and the most loathsome & abhominable creatures that euer breathed aire, or saw the Sunne, & such as a Christian man cannot name without hating? *Kaynes*; *Nimrods*, *Cams*, *Ismaels*, *Esaus*, *Saules*, *Ahabs*, *Nebucadnezars*, *Baltazers*, *Herods*, *Iudasses*, *Diuels*? And in other authours, *Nero*, *Commodus*, *Heliogabalus*, & other monsters of men? Indeede I deny not, but good men haue also been wealthy, but that which is so common to good and bad, that for the most part, the worst haue had most of it: cannot if God be the dispoſer of things be the true treasure. What is that that a wise man doth cōmonly cast to dogs, but bones or carion; that he giues to swine, but draffe or huskes; what is that God giues to such as are worse than swine, or dogs; but worse I meane, more base than draffe or carion? Think we that the God of heauen is so vnwise a dispencer of good things, that hee would cast pearls to swine, or good things

to

to dogs? Surely were there so much excellency in these matters, as wee foolishly dreame of, they should not bee flung to those whom God hates, and purposes to fat as Hogs for the day of slaughter; but rather most vpon his children, whom hee doth intend to glorifie with himselfe. God feedes them full with these things, whom he will throw to hell; thou maist be a rich man, and yet a diuell for all that; goe then and desire wealth, if thou thinkest it yet the true treasure.

2 How vnprofitable it is.

But yet further consider wee how vnprofitable it is. Take wealth as we meane it, for the ouer-plus of things necessary to competent maintenance, and you shall not be able to deny (set opinion aside a while) that it is a thing of nought: Will you not yeelde that God is wise enough to call things by their right names, and to entitle euery creature after the true nature of it? Aske then the scripture the voice of God, what this gold and siluer, these lands, and linings, & rich possessions, this god Mammon should bee called? Will it not answere *A shadow* saying: *Man walketh in a shadow, he troubles himselfe in vaine, euery man*

Psal. 39.6.

man heapes vp, and knowes not who shall gather it. Will it not say, *A flowre?* for *all flesh is grasse, and the glory thereof as the flowre of grasse.* Will it not say, *lies? The chiefe men are liers.* Will it not say *Vanitie?* for *All is vanitie.* Wil it not say *Nothing?* as *Salomon, Wilt thou set thine eyes vpon it, and it is not, it hath no being?* Eyther challenge God of folly, or falshoode, which hath called this wealth shadowes, flowers, lyes, vanitie, nothing: or else yeeld that we haue been deceiued in thinking better of it Wil we not see our errour, and confesse that wee haue beene cousoned as children, with gawdes, and now begin to trust our fathers iudgement? But you shall see that it is not without cause vilified with these titles, and if you will but lend an heart to iudge, as an eare to heare, you shall perceiue as cleare as noone day, that they be as vnprofitable as any shadow. What will you terme that, that can do no good, to soule, body, name, state, nor keepe any euill from soule, body, name, state, nor mittigate such euils as a man is pressed withall, in any of these respects? Euery man will yeeld it may well be called a thing of nought, and cannot

1.Pet.1.24. Psal.62.9. Eccle 1.2. Prou.23.5

well be called by a better name. Beleeue not ſhewes and conceits, and then be your ſelues iudges, if wealth, I meane ouerplus of maintenance, can doe any thing in any of the forenamed reſpects. What is good for the ſoule, but faith, repentance, the ſpirit of God, the anſwering of our praiers, the pardon of our ſinnes, and the attaining of eternall life? And I pray you, can you buy theſe things for money? can you purchaſe them with Iewels? or get them for exchange of goods? will God giue heauen to any man, if hee will morgage a faire liuing to him for it? Will he giue him faith, that can bring a rich Iewell, or a purſe of golde for it? or will he heare his prayers any whit ſooner in his need, that is clad in cloth of gold, and hath thouſands by the yeare, than if he went in meane apparell, & had not twice twenty pound, nay twenty pence yearely? or is there any commuting of penance in heauen? or can we by a great fine anſwere for a fault? Indeed if any of you be ſo blockiſh, as to beleeue the palpable deceits of popiſh Rome, ſome of theſe things are ſet to ſale there, and there you may buy indulgences and pardons: but

1. Soule, for getting good things of it

but we know well enough that Rome and heauen ſtand a good way a ſunder, and they be not ruled by the ſame lawes, neyther wil God ſtand to thoſe bargaines that the Pope makes for money. You haue all yeelded, now that for ſoule, money cannot bring any good to it. But what? cannot it profit the body more? Aske experience. Will wealth buy health? will it purchaſe eaſe, or a good nights reſt, or an houres ſleepe, or a good ſtomack, or any of theſe things that are leſſe then theſe? Anſwere what you know by proofe: will wealth buy theſe things? and what is the body the better for it then? But yet perhaps the name may be more beholding to it. It will ſurely bring credit, and good eſtimation. Indeed here, if in any thing, the rich man magnifies himſelfe aboue the poore, becauſe he takes himſelfe to be in better reputation. But here if in any thing he is moſt of all deceiued. I confeſſe it makes him think much better of himſelf, but neither God nor man doe thinke the better. Yea, God and good men thinke the worſe of him for this. If it come in by violence, oppreſsion, robbery, and vniuſtice, you will yeeld that no man

2. Body for the ſame reſpect.

3. The Name.

hath the better liking of one for such wealth. But say that a man hath not waded through these filthy and stinking guzzels to get it, but haue come vnto it in the most cleanly manner, as some, but not the most doe, it shall be plaine, if any reason will rule vs, that it cannot get a good name or credit. For say, what will you call credit? to haue cap and curtesie, and a bended knee, and a few complements of behauiour acted vnto your silken coate, or before your selfe it may be, or to be looked after and gazed vpon by the deceiued multitude, and to be followed by a great number of hangbyes that runne after you, as Eagles after a dead carkasse to feede vpon you? Is this credit? is this estimation? to be crouched vnto as a little curre doth to a mastiffe, to be soothed vp, and heare faire words, to be all besprinkeled with court-holywater euery day; in a word, to be stabd with the cut-throat kindnesse of flatterie? If you call this credit, and if this be the good name you talke of, it is euen a fit thing to bee gotten with wealth, an vnprofitable credit, an vncomfortable credit, an hurtfull credit, with vnprofitable,

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vncomfortable, and hurtfull riches.

And if any man haue but a graine of wisdome, he will see that this is far from credit or a good name. But if it be to be vvell esteemed of in the hearts of men, to finde reuerence in their soules, to haue their consciences commend one, and their inward man set him (as it were) in a good roome of the affections, and their priuate thoughts, to yeeld a good testimonie for him: If I say, this be accounted credit, as it is indeed, a man is neuer a whit the neerer to it for abundance of goods. That will make men fawne and wag the taile, as a curre vpon his maister that is at dinner, to get a bone, yea, and perhaps also to licke ouer his sores, with a poysoning, not an healing tongue (for in this a flatterer is ten times worse then a dog; yea, he is a venim-mouthed dog) but behinde his backe, and in his absence none shall be more readie to talke of his faults, to deride them, to blaze them, to disgrace them, than he that crouched so much in his presence, and did him so much (as you please to call it) credit to his face; yea, and in the middest of all this crouching, no mans heart doth

more loath, abhorre, ſcorne, and contemn him, than the man that is ſo ſeruile and officious becauſe of wealth.

And this is all that wealth can procure for the name, but nothing vnder heauen can make the hearts of men to reuerence any, and their ſoules to haue in good account, yea and prefer him (in their mature iudgement) euen before themſelues. Nothing can doe this I ſay, but grace and vertue, true pietie, true holineſſe, and godlineſſe of conuerſation, to which money cannot helpe a man. A poore man that fares but reaſonably, and goes in ordinary attire, and cannot ſhew either money or lands of his own in any great abundance, ſhall yet if he liue vertuouſly, and walk in the feare of God, and in the obedience of his holy commandements, be more reſpected by many degrees, in the ſoules and conſciences of all that know (yea of thoſe alſo that doe ſlaunder and enuy, and maligne him) than the moſt wealthy man vnder heauen wanting theſe things. *Iohn* had more reuerence in *Herods* heart, then *Herod* amongſt all his courtiers and ſeruitors, though he wanted all that cap and knee

knee wherewith *Herod* imagined himſelfe to be lifted vp to heauen in eſtimation. Yea, and if a rich man haue this credite (as *Dauid*, *Iob*, *Abraham*, and others had,) it is not his wealth but his goodneſſe (which doth nothing at all depende vppon his wealth) that brings the ſame vnto him: for a low eſtate giues occaſion to exerciſe as many vertues, and ſhew as much grace, (let *Iob* be witneſſe) which they that be wiſe (whoſe commendation alone is deſireable) will alſo ſee and obſerue, as the moſt high and exalted. And wherin then is wealth to be regarded for credite ſake? but that wee are fooliſh, and miſcall that credit which is but flattery; or at the leaſt but complementall trouble and vexation?

But if it can doe no great good, yet I hope it can keepe away much euill from mee (will ſome man thinke) and make me ſafe in the day of danger. Let vs a litle conſider ſeriouſly of that point too; and if you find that it be as little able to defend againſt any harmful thing, as to procure any good, you will not then ſurely deny, but that it may well be called a lie, as the holy Ghoſt in this reſpect doth terme it; becauſe he

2. For remouing euill from thee.

is neuer a whit the safer that hath it. Now then all euils are either spirituall or temporall, ghostly or bodily. The ghostly, are
Soule. first, sinnes and lusts of our soule, as ignorance of God and his will, pride, vnbeleefe, enuie, malice, filthy desires, frowardnesse, vniustice, a lying, a blasphemous tongue, and the like. And will a golden plaister heale these diseases? Let experience speake, and let the heart of euery one of you giue answere to this question. Will a plaister made of golde and siluer heale these diseases? Ah no, no: the whole world can tell it doth the contrary: rather causing them to fester and ranckle; yea, and building a strong castle for euery inordinate affection, to possesse the heart of them that haue it, with so much more might and tyrannie: wealth makes a warm neast for sin to sit and hatch in, as we shal shew anon. A man shall not ouercome his lusts a whit the sooner, or the more easily, when his purse is full, his house furnished, his grounds stored, his reuenues doubled, not these temporall, but spirituall weapons, the edge whereof is rather dulled by wealth, doth ouercome such enemies.

mies. It is weeping, mourning, praying, and crying to God, it is euen godly sorrow, that as a good plaister heales the soule, and wealth doth rather fill men full of laughter and Iollity, & earthly delights, in which hee that liues is dead whilest hee liues: that Christ might well say; *Woe be to you that are rich, woe be to you that laugh.* And Saint *Iames, Howle yee rich men, for ye haue lined in pleasure*: and by consequent in sinne vp to the eares, seeing Christian mourning, onely keepes a Christian soule in good temper. Yea, that one lust of couetousnesse which wealth seemes most of all able to vanquish, yet it cannot. Money will not cure couetousnes, more than wood & oyle can quench fire. Wee see it and wonder, that euen this lust is not lessened, but encreased rather with it, as thirst with some harish and ill-brued drinke, or wine which the Vintner hath adulterated with brimstone, or some such like geere. The more a man drinks of this, the more drought. The more a man hath, commonly the more worldly. And for the diuell and an ill conscience with the horrors of it, we know that Sathan can shake, affright,

affright, and terrifie a rich man as ſoone, and as much, as a poore. When God ſets the diuell and an ill conſcience looſe, they feare not an heape of golde, a faire houſe, a ſilken coate, a great liuing, nay not a throne and Scepter, but will as tormentingly, gnaw the ſoule of him that hath all theſe things, as if hee wanted all. A garment of tiſſue can no more keepe a broken bone from aking, than a rich eſtate an ill conſcience from vexing. Yea, and the ſcorching flames of hell will burne, frie, and conſume the ſoule of ſuch, with as hidious torture as the pooreſt varlets. Witneſſe the rich glutton *Diues* in the Goſpel. So that the ſoule is no whit the more exempted from ſin, from temptation, from horror, frō damnation, becauſe of wealth, & is it not ſufficiently proued, that wealth is worth nothing? But what ſay you to temporall euils, will not money preſerue a man from their danger neither? Not at all, common ſence can tell vs.

For it cannot driue away the gout, the ſtone, the ſtrangury, the collick, the feauer, the plague, the headache, the toothach; Yea, a fellon, or a whitloe, or the ache of a finger,

finger, nor the greateſt, nor the leaſt diſeaſes of bodie, will be afraide of riches, his foot will ſtumble at a ſtone, his ſkinne, his bones, breake as ſtone, that hath them, as that wants them. Theſe griefes, as the frogs of *Egipt*, enter into rich-mens houſes, creep vpon rich-mens bodies, yea they are rather more ſubiect to diuers euils, becauſe of their ouer-abundant fare and daintineſſe, and yet doe not enioy their plenty, becauſe they are commonly cloyd with too much, and to him that is full, an hony combe is bitter. So that theſe mens houſes are as much troubled with badde ſtomacks, with conſumptions, with Ohs, cryings, & complaints, as the meaner ſort. If you ſay but they can hire phiſitions, I anſwere, it is true, but the phiſition cannot heale the diſeaſe: yea, ſometimes hee kils them with too many drugs, and the poore man hath better phiſicke, better cheape. His painful labor, and his moderate fare, is better to him, than a colledge of phiſitions.

Alſo impriſonment, reſtraint, confining and baniſhment, doth as ſoone befall to them, as to their leſſe wealthy neighbors, as all ages witneſſe, and all ſtories. Nay, 3. Eſtate.

I will

I will yet adde one thing more, that seemeth more strange than all this; wealth cannot keepe a man from pouerty, from beggery. And becauſe I know you wil all deny this, I will bring in 70. Kings at a time, to take their oaths vpon it. Looke in in the firſt of *Iudges*, and there you ſhall ſee 70. Kings with their fingers, and toes cut off, glad like whelps to licke vp crums at another Kings table. And then a little while after, you ſhall ſee that the ſame King which made all them ſo poore is vſed in the ſame maner himſelf. What beggars-brat, could haue come to more need?

Iudges 1. 6. 7.

Now deny if you can, that a rich man may die a beggar, as well as hee that is ſo borne. And I pray you doe but aske your owne memories, if they cannot tell of diuers in their owne knowledge, that from great wealth came to a morſell of bread, whoſe youth ſwimming in dainties, their elder yeeres would haue ſnapt at a cruſt, as we ſay, and beene glad of any releeſe, and that alſo in many, not through their owne default. And yet is not wealth vnprofitable? Againe, for inward troubles that be naturall, as griefes, cares, iealouſies

and

and feares, wee know that as cobwebs breed sooner vnder wainscote and faire hangings, than vpon a plain wall: so these arise in greater measure to them that are most clogd with plenty, as whose liues in all mens sight doe most shew it, and if they doe at any time want them, not their money but some other thing doth free them from the same. But yet perhaps wealth may mittigate the paine of a crosse, though it cannot keepe it off? Indeed of all the profitable effects, this is the least & lowest; but wealth is too base and weake to effect any such mittigation. When a rich man lies sicke of any disease, hath hee one pang lesse? or is he able to beare one pang more patiently, because hee can make a greater Inuentory than his neighbours? or when hee is falne into pouerty and decay, doth it asswage? (nay doth it not rather augment) the sorrow that once he was in this and this place & abundance? If a libell or a false report be cast out against him, doeth it sting or nettle him, lesse, or not rather more than another? Nay doe wee not see, that because it makes the hart bigger, it makes also the crosse heauier commonly?

4. Minde for natural respects.

3. For mittigating any euill.

commonly? ſo that a meaner man could with fewer cryes and lamentations lay fiue Children in the graue, than he can carry out one. A poore man could with leſſe vexation, beare an hundred ill words and raylings than he the leaſt croſſe-word. Of all men ordinarily none vexe themſelues more vnder a croſſe than the wealthy, becauſe they leaſt looke for it: and wealth we know cannot buy patience, becauſe not wiſedome and godlineſſe that are the mothers and nurſes of patience. But yet will ſome man ſay, the rich man hath a fire when another man ſits cold; the rich man is warme clad, when another is ſubiect to winde and weather; he fares well, when another is hungry. I anſwere, hee is as free from colde that goes in frize or carſey, as he that is in ſattin and veluet: and it hath not yet beene brought to light, that the warmth of veluet is more wholeſome, or more comfortable, than that of frize. Alſo hee ſleepes as well that lyes vpon a flock-bed, or a pad of ſtraw, as hee that hath his down-bed and pillowes, and his Arras couering, and the ſofteſt ſheetes. Yea, and he that hath but one diſh, or perhaps onely bread

bread and cheese, and now and then some warme meate, feeds as sweetly, and with as good an appetite, digests as wholesomely, and with as sound a stomacke, as hee that hath dainties brought to his table from the furthest quarters of the world: so that herein the man that hath but enough for food & raiment, is at least his equal, that hath an ouerplus; and not the rich mans superfluitie, but his competency doth afford him these benefits, which diuers times are made more vnsauory, neuer more able to comfort and content by their ouer-plentious store: and wee tooke in hand to shew, not that sufficient for meate, drink, and cloath, to content nature (which is the measure wherewith God limits our desires) but a superfluitie of things (which couetousnes aimes at) is vnprofitable, & worth nothing. Which seeing it can bring neither health, contentmēt, nor good name, neither grace, vertue, nor forgiuenes of sins, seeing it cannot driue away sin, Sathan, hell, death, sickneſſe, pain, sorrow, yea, or pouertie, nor extenuate the torment of any of these, as euery mans heart will tell him that it cannot: In a word, seeing it wil not make a man liue

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one whit the longer, or with more comfort, nor die one whit free for pangs and griefe, nor gaine heauen, nor escape hell the sooner when hee is dead? will you not see and confesse it to be a thing of naught? And may I not say, cease from wealth, which hath no breath or strength at all, for wherein is it to be esteemed?

3 How fickle and vncertaine it is.

And therefore though thy crooked heart is not willing to yeeld, yet thy iudgement cannot choose but be conuinced of this, that great riches are vnprofitable, and not worth a rush. But say it were not so little commodious, yea say that it could doe any of the fore-named things, yet I will prooue to your consciences, that it is not worthy your desires, because of the next property thereof, which is vncertaintie. It is like a runnagate seruant, a fugitiue, a plaine vagrant, which though he be big-boned and strong and skilfull, and able to worke, yet no man greatly cares for, because hee will be gone when a man hath most neede of him, and perhaps also take something away with him that was more worth than all his seruice. So wealth will take its heeles when a man hath most vse

for

for it, and carry contentment away too, which is more precious than all the falſe happineſſe that it could procure whileſt it remayned with vs. This wealth hops from man to man, and place to place, as a light winged bird, from tree to tree. And no man can ſay where it wil rouſt at night. The holy Ghoſt hath compared it to a wilde foule, moſt ſwift of wing, and ſtrong in flight, ſaying; *Riches takes it ſelfe to it wings, and flyes away.* Not like a cocke or hen, or ſome tame houſe-bird, that a man may follow and cath againe, no nor like an hawke that will ſhew where ſhe is by her bels, and be called againe with a lure; but like an Eagle, that mounts aloft paſt ſight, and is caried away with ſo much haſt that nothing will recall her. And where is the man that can clippe the wings of this eagle, when it is in his owne cuſtodie, that it ſhall not be gone from him when hee thinkes leaſt of it? If it could procure any benefit to your liues, you ſee it were not yet worth your wiſhes, nor your toyle, for it departs when you ſhould vſe it; and that without taking leaue: and then as he that riſeth from a ſtoole, and thinketh to ſit Prou. 23. 5.

downe againe, the ſtoole being remooued, takes the more dangerous knocke; ſo the minde that relyed on wealth, when it miſſeth it, is more tormented with vexation by the vntruſtineſſe thereof. And ſurely who hath liued ſo litle a while, but he hath ſeene wealth run away from many a maiſter, and neuer came at him againe to his dying day? Yea, & ofttimes alſo leaue him to hunger, thirſt, nakednesſe, and all miſerie and reproch: yea, though here his forefathers haue been at great toyle, and perhaps hazarded a foule or two to get it. Yea it hath ſerued many a Lord, Nobleman, and great Prince thus vntruſtily, and yet will we not take warning but truſt it, doate vpon it? The holy Ghoſt cals it a lie, becauſe it will ſurely play him ſuch ſlippery prankes, that hath confidence in it (as euery man hath in that meaſure he deſires it) and a ſhadow, becauſe euery cloud that flies ouer the Sunne may (and that which is not to a ſhadow) irrecouerably cut it off. No man can promiſe himſelf to be wealthy till night, one coale of fire, one vnaduiſed word, two falſe oaths, of two falſe villaines, (and how many ſuch be there in the world)

world) may make him a beggar and a prisoner both at once? or if not so, yet he may go from it in a moment, as the rich man of whom Christ speakes immediatly after my text, whose soule was called for, that night that hee sang downe secure to himselfe, and when a man hath gotten goods not by right, and dyes in the midst of his dayes, and leaues his wealth to another perhaps he knowes not, whom doth hee not prooue (that of himselfe the which was true before, but neither himselfe nor others would see, namely) that hee was a starke foole? But all this is a little in comparison of that which I haue to speake against it. It is not alone vnprofitable, but hurtfull also, and exceeding dangerous to him that possesseth it, creating much euill to his body & his soule, which harmfulnes procedeth not from the nature of wealth, but from the corruption of men; as cold drinke in it selfe is good, but not to him which hath the fit of an ague, yea to him, it is almost as bad as poyson; and so, some meates are naught for men of some constitutions, which they loue, but loue not them, and of these men are accustomed

4. How hurtfull it is too.

to take heede. Neither is this danger a whit the leſſe, becauſe it comes from our ill nature, not from wealth it ſelfe, ſeeing this corruption of nature cleaues to our ſoule, as faſt as the skinne to the fleſh, and wee ſhall aſſoone ceaſe to be, as to bee ſo euill. Yea, moſt of all, is it harmefull to him that moſt deſires it; and howſoeuer others may eſcape the hurt of it, yet hee cannot eſcape, ſeeing the ouerprizing ther-of bringeth forth the deſire, and both to-gether cauſe the danger. It may there-fore very wel be likened to an artichoake, a little picking meat there is, not ſo whole-ſome as delicious, and nothing to that it ſhewes for; more than the tenth part is vnprofitable leaues; and beſides there is a coare in the midſt of it, which wil choke, not feed, and ſtrangle, not nouriſh, if a man doe not picke warily what hee puts into his mouth, better it is that God giue vs our portion, than ſet the whole diſh be-fore vs; wee ſhall well-neare choake our ſelues with it; and ſuch a thing is wealth: yea, it is like ſome kinde of fiſhes, ſo full of ſmall and vnſeene bones, that no man eates it without great heede, but with great danger,

danger, but a childe cannot scape perill if hee venture to eate it: and where shall we finde a man not a child in vnderstanding? if any other be past a childe, yet certainly the man that loues wealth is not, It is like an head-strong and lustie horse, that casts the weake and vnskilfull rider, to the breaking of his bones, if not his necke: and though children desires to be on horseback, yet the father had rather keep them a foot: and certainly few haue the strength to bridle and the skill to sit and manage this restie steede, it is sure none that loues to be vpon the back of it, hath skill in this horsemanship. But wherein is it so dangerous will some man say? I answer, it is very troublesome to the outward man, and like a luggring carriage makes him sweate and puffe that goes vnder it. The rich mans plenty will not let him sleepe, his varietie of dishes brings him to surfetting, and that to many noysome diseases, and vnquiet nights, and dayes; and besides, his eyes, his eares, his hands, his heart is not his owne, hee cannot be where he would faineſt, nor speake nor thinke of what he most desires, being called away by multitude of affaires,

Bodily estate.

too too many ſtreames of buſineſſe doe driue him by force euen from himſelfe, and hee may well be called any mans ſeruant, rather than his owne; ſo that in outward regards, when wealth growes very large, it is like a long coate or a garment too ſide, that a man treades vpon often, and catcheth a fall, when another goes vpright, eyther hee muſt holde it vp (and were it not as good be cut ſhorter?) or elſe it will bring him downe; yea, it makes men obnoxious to enuy, and ſo ſubiect to malice, that none are more. As a tree that hath thick and large boughes, euery man deſires to lop him; beſides that, the ſidenes of his garment makes his owne feet ſtumble: others alſo can more eaſily tread vpon it, and giue him a fall; But all this is nothing, a man might well eyther beare or preuent ſuch troubles. There follows another ranck of miſchiefes out of the rankneſſe of wealth, that are more pernitious to the ſoule and cannot ſo well be ſhunned.

1. Soule. 1. Begetting euils, Falſe confidence.

It breeds many noyſome diſeaſes to the ſoule. Firſt it makes the ſoule very vainely and falſly confident. Men thinke themſelues ſo much more ſafe, by how much more

more rich, and cannot be content to haue wealth, vnlesse they doe also trust vpon it; as *Dauid* on his hill, which yet deceiued him. The rich mans riches is a strong tower to his imagination, saith *Salomon*; he takes himselfe as it were walled and moated about by them, though indeed he lie as open to danger as other men. Secondly, it swels the hart with loathsome pride, making a man think himselfe also so much the better, by how much, hee possesseth more. This disease as well as the former, the Apostle notes, saying to *Timothy*, *Charge them that be rich in this world, that they be not high minded, nor trust in vncertaine riches*: As if he had told vs that these two maladies, false confidence and an hautie conceit of ones selfe, the pursinesse of the minde, do so quickly ensue vpon great possessions, that few or none escape them. None can misse them without many warnings, many earnest exhortations, nay, nor scarce with them. This wealth is like strong drinke to a weake braine, which sends such hote and fuming vapours vp into the same, that a man imagines he can hit the skie with his head, when he cannot

2. Pride.

1. Tim. 6.

ſtand vpright vpon his feete, yea, ſcarce keep himſelfe from tumbling in the mire. The monſtrous violence of fiery paſſions into which, (as into fits of a burning ague) euery ſmall croſsing by an inferiour or equall, driues men of wealth, ſhewes what big conceits they haue of themſelues. In a word, let examples here make the caſe plaine. Name a man almoſt that did not waxe proud by wealth, vnles God ſo ſauced his ſweet meate with the ſowre ſauce of affliction, that it was euen made vnſauory to him. It bred this frenzy in *Dauid*, *Vzzia*, *Aſa*, *Hezekiah*, the beſt kings that the Scripture ſpeakes of; and if ſuch men could not beare it, what are wee? If any thinke though it made others worſe, it ſhall not make him ſo, let him know that this very conceit ſhewes him to be proud when he hath it not, and how would he be then if it were in his hands? thou art now conceited when thou art in a lower eſtate, will thy conceit of thy ſelfe diminiſh with the encreaſe of thy ſubſtance? Doeſt thou thinke God is ſo ill a diſpoſer of things that hee would not giue it thee, if he knew thou couldeſt vſe it moſt to his glory?

Giue

Giue God leaue to know what is in thee better than thy ſelfe, as the Phyſition knoweth the ſtate of the patients body when hee knowes it not. What child doth not thinke hee could vſe a knife well? but the wiſe father knowes his conceit ariſeth from ignorance: ſo I ſay to thee, that dreameſt wealth ſhould not make thee worſe. Art thou better than *Dauid* and *Salomon* his ſonne? To ſay as the thing is, therefore God doth not giue ſo much of this wealth to his children, becauſe he knowes they would hurt themſelues with it, but giues a low eſtate to moſt of his ſeruants: for if they had more wealth, they would be ſo drunk with conceit, that they would think themſelues too good to ſerue him, as many men doe that haue it. And no wonder that riches bring a man to great pride: for they make him vtterly diſtaſte religious exerciſes, which ſhould weane the heart from conceit of it ſelfe. Hee cannot haue while to pray, reade, meditate, for following his pleaſures, or ſeeking to adde more to that he hath, ſo that none doe ſeldomer viſite God in their cloſet, with true deuotion and feruent cryes than theſe, vnleſſe the Lord

fetch

fetch them in by a ſore croſſe, and then themſelues can ſee what harme their proſperitie did vnto them.

3. Security Then from pride growes ſecuritie; as a dead ſleepe from drunkenneſſe. Thoſe that haue their barnes and houſes full, as the rich man after my text, if they be not ſo wholy paſt ſence as in words to take vp his note, and ſay; Soule, ſoule, eate and drinke, and take thine eaſe: yet indeede fall iuſt to this practiſe, nuzling themſelues in this world, as an hogge in ſtraw, and giuing themſelues to ſeeke their pleaſures, profits, and promotions, and are ſo poſſeſſed with their owne thoughts, *viz.* how to get ſuch a liuing, ſuch a faire houſe, ſuch a match for this daughter, ſuch a thing for this ſonne, that ſcarce once in a moneth or an yeare, they can haue time ſeriouſly to thinke of getting heauen for themſelues, or for their children; yea, and though they haue ſome good thoughts put into their hearts by a good ſermon, or good exhortation, they die all, like a ſparke of fire for want of blowing; and adding too more fewell; I would theſe things did neede any proofe, and it were

not

not ſo plaine, that all can ſee it, but thoſe that feele it.

Yea ſometimes wealth breeds that notable licentiouſneſſe (where it is growne to a great ſloud) that it makes men not to care what they do, but commit whoredome, and other as foule ſinnes, euen openly, becauſe no man, ſcarce their miniſters, whom they wil likely chooſe for their owne turne, ſcorning to ſuffer the wholeſome plainneſſe of him that ſcornes to flatter; ſcarce I ſay, their miniſters dare tell them they offend. Yea, they promiſe to themſelues, by money and friends, to out-face Iuſtice it ſelfe, and peruert righteous iudgment; ſo that when none keeps them from ſinne by reproofe, nor drawes them to repentance by iuſt puniſhment, they may goe to hell without rub, as a bowle downe an hill in a ſmooth place, the matter being referred to the laſt iudgment, and the iudge of all fleſh, who will iudge them ſo much more ſeuerely, by how much they boare out ſinnes on earth with more quietneſſe and ſafety. 4. Licentiouſneſſe.

And leaſt men ſhould thinke only the worſt men fell to theſe ſickneſſes, by fat

paſtures,

paſtures, behold *Dauid*, a man after Gods owne heart, who in his abundance ſtood vpon his hill vaunting himſelfe, and ſaying, *He ſhould neuer be mooued*; and ſodainly fell to adultery, to murther, to ſuch hardneſſe in both, as not to confeſſe them of a long time; and had not God ſtrangely turned him, wealth would haue brought him to the diuell; and this is the good it doth euen to good men, except God doe chaſtiſe them euery morning and euery night, and make them ſober by many tribulations, that a poorer man ſhall ſcape. In one word therfore, the richer any man is, vnleſſe he pray more, and bewaile his ſinnes more, and think more of his latter end, the worſe he is, and if God doe not croſſe him more than others; he will pray leſſe than others.

Wherefore vnleſſe his wealth be allayed by more pinching afflictions, and then who would wiſh it? he cannot but be a greater ſinner than other men. And ſay hee be Gods childe, yet hee growes farre ſlower in grace: others profite more at one ſermon than he at ten; others make more feruent prayers, and haue more holy meditations

1 Hindering.

meditations in a moneth, than he in a year; and thinke more of heauen in a day, than hee in a moneth; ſo that Chriſt may well call riches the thornes that do euen choke the word, and therefore they doe alſo make the way to Heauen harder. The ſame meanes that drawes poorer men to ſaluation, will not doe him: hardly can a rich man goe to heauen, it is as thicke clay in his iourney, that makes a man goe ſoftly. Not many rich men are ſaued, ſaith *Paul*. And how hard it is for him that hath riches to enter into heauen? ſaith he that cannot lye or be deceiued. Now let them goe and boaſt of their happineſſe, that makes them more proud, ſecure, and licentious than other men, and makes the way of grace, and the way of life to bee much more difficult and tedious to them than other men; and who would bee ſo greedy of that which the more hee hath, the leſſe vertuous hee ſhall be, if hee bee not more afflicted, and ſhall finde it more difficult to be ſaued: wherefore if any of you haue doated on wealth heretofore, let him ſeriouſly conſider and ponder vpon this, how fickle it is, how little good 1. Grace

it

it can doe, how much hurt it will doe; and I assure my selfe and him too, hee shall soone grow lesse in loue with it, if hee will be led by reason and truth, not by fashion and opinion. And thus Brethren I haue according as I was able, shewed you what couetousnesse is, the causes, effects, signes, and remedies. Try your selues by this description and these signes, fright your selues from it by these causes and effects, and heale your selues of it by these remedyes. Suffer your soules to be wrought vpon, and let the successe of your hearing be good, you are neerer damnation by this Sermon, if you mend not the fault reproued, neerer saluation, if you will take warning: let not the word be a sauour of death to any of you. It comes to my minde, what is saide in the Gospell, when Christ had spoken against couetousnesse, the Pharises that were couetous heard these things and they laughed him to scorne, as if hee had disgraced couetousnesse onely because hee wanted wealth. If these speeches finde no better effects, how ill haue wee bestowed our time? Be not as bad as Pharises, I beseech you

Conclusion of all.

you, contemne not the speaker, deride not the word of God, but heare it, beleeue it, practise it, condemne the sinne, leaue the fault, beware of couetousnesse, and be that which no couetous man can be, true Christians, and true blessed men: which God graunt for his Sonnes sake Christ Iesus, to whom with the Father & the holy Ghost, be all honour and glory, now and for euer. Amen.

FINIS.